TRUTH AND LIFE

By

ROBERT C. GRIER

and

JAMES M. LAWSON

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ALBERT C. GRIER

AND

AGNES M. LAWSON

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INTRODUCTION

ALBERT C. GRIER

It is agreed by all thinkers that we are entering upon a new period of human history. We are approaching it not without observation; but it is not the things observed that are the real elements of the transformation. The statesmen, the scholars, the reformers, having their eyes on the changes in material or purely intellectual things of life, believe that in the forms of government or economic adjustment or educational qualities they see the goal of these momentous changes.

The crux of the revolution, however, lies far deeper and in another realm. The surface changes are in themselves insignificant, having their values only as indications of more pregnant events. These forces, these lines of direction, are never seen by any but the idealists. Only the school of the prophets can study or be acutely aware of these hidden lines.

Never before in human history have there been so many souls with prophetic vision. Seership of a high order is a heritage of this hour. Souls of this type discern what it is that is taking place in the "chambers of imagery" of mankind. They stand in awe before the rebirth of a race.

If to stand and watch a race being born into a world life would have been great beyond thinking, how transcendently greater is it to be witness of the second birth of man—the birth into his divine heritage of being, the conscious co-operator with God in his own destiny? It is this change that we are witnessing—yes, forwarding.

Though this transformation is indeed the "supreme event in nature," still it is a perilous period in human history. As in the life of man the age of puberty is accompanied with perils, so in this period of race-maturing there are dangers and pitfalls that would almost call a Saviour from heaven. If ever guidance were needed, it is needed now. All the scholarship, all the revelation, all the sanctification, all the consecration that can be commanded by those who see must be called into service. This is a crucial period in human history. While the Truth must inevitably triumph, a false step may delay its reign of peace for another thousand years.

Any man who claims the right to lead in so momentous and so crucial a time, does so at the peril of being thought an egotist. There was in Jesus something unnamable—so fine is its essence, —that caused Him simply to ignore the matter of egotism, though the form of His words convicted Him of the charge. In somewhat, I trust, of His Spirit, I dare give forth the revelation the Father has made to me for the guidance of man as he steps into the new fields of divine adventure.

A famous English scientist has recently said that we may look any day for a discovery, from some obscure laboratory, by an unknown scientist, that

will bisect human history. This discovery has been made, and its natural and contagious extension is the subtle and underlying cause of that cracking in the surface of life which men, not yet wise in the deeper things, are trying to interpret.

That which will bisect one life has in it the potency to bisect human history. Some years ago, this old, new discovery was made by me for myself. It bisected my whole existence. Mine had been a ruined life, although I had education, ancestry and opportunity. And on every side I greet others who have made the same transforming discovery.

The Test of a Soul.—It is obvious that only that which will bisect an individual's history can bisect humanity's history. Humanity is the aggregate of its members; no new factor is added to it. The history of the race is but the history of the individual's experience written large. If, then, we can find that which will transform the individual, and that which alone will do it, we have found the secret of the New Heaven and the New Earth. Every soul that has come into a living knowledge of the Truth will bear glad testimony that the knowledge has transformed his life. It is the common experience of such that they reckon their age from the day when the light of Truth broke into their souls.

The Nature of the Universe.—Abstract as this question is, there is no more vital one which presents itself to the mind of man. This is the case because man must erect every plan of his life upon his understanding of the nature of the universe in which he lives. It is obvious, then, that any structure which he may build will be untenable if it is

erected upon a false foundation. And when it is found that all the structures which humanity has built have proved untenable under test conditions, it is conclusive that it is because they are resting upon false foundations. When, added to this proof, we have the experience that by a change from a certain basis to another our structures become stable and harmonious, we are driven to the conclusion that the old foundation was wrong and the new one is right.

In practically all of the past, man has taken a material basis for his foundation of thought in the realms of economics, of government, of sociology, of healing, of education, and of religion. Upon this, he has built all of his individual and social structures. Today every one of them is falling upon his head. And though he may change the form of any of these structures, it will meet with a similar fate if he does not change the foundation upon which it is built. The material concept of life is doomed. It is passing to its destruction. It has been weighed in the balance and found wanting.

The Basis of Spirit.—There is only one other possible foundation for the superstructures of thought and activity. It is the basis of Spirit. To this man is being driven, not alone by the failure of the old, but by the success of the new. Added to this is the compelling fact that the spiritual nature of the universe is the truth revealed to the soul of man.

We are living in an age in which a multitude of people are emerging from the mist of matter and are being made divinely aware of the true nature of Being—the nature of Man, of the universe, and of

the great Source. There is practically a consensus of the experiences of these illumined souls. They have all been made to realize the spiritual nature of the universe, and in this revelation they have discovered the perfect unity of God, man, and the universe—that they are all of the same essence. This essence we call spirit. We see that whatever is the nature of God, *that* must be the nature of all His manifestations.

In the light of this experience, man looks in upon himself with a new vision. He understands, now, the potencies of Jesus Christ. He sees the rationale of the Master's healings and the sovereignty he manifested over the supposed laws of nature; and there opens before him a vista of the triumphs of humanity in this newly discovered realm of the soul. Looking out, he sees a new world. No longer is it a world of unresponsive solid matter, but a universe partaking of the nature of God.

The Truth sees the whole Cosmic purpose as the process through which the sense-conscious mind of man is transformed to the Spirit-conscious mind of Christ. So, every experience has for its purpose this transformation. Experiences occur that we may learn to distinguish between our false seeing and the true, that we may pass from "sense to soul," and properly interpret the Divine Purpose, Plan, and Nature. It is not the Truth that the cosmos is a nightmare into which man fell and from which his goal now is to extricate himself.

The Purpose of the Universe.—The Divine Mind desired a mighty thing, the production of which is the purpose of Cosmic existence. And that mighty

thing is a self-induced love—a response to the great love of God. This was so valuable in the mind of God that He dared to let man pass through all the experiences of life in order that it might be brought about, and it is being brought about. Here and there, through the ages, there have arisen souls that have truly responded to the Love which laid down Its life for Man.

So, Truth affirms the reality of the universe in all of its manifestations. Truth bends all its powers to the end that God proposed in the beginning, that the soul of man shall see the universe as it is in Him. The Truth accepts all experiences as actual and as having for their purpose the progression of the soul of man to that place where it knows God, the Source of Being.

How Is Man Related to This Universe?—No survey of the universe is complete or comprehensible which does not include man. He is *part* of the universe and its every equality is in him. Its nature is his nature, and as we have discovered that the universe is spirit, we are compelled to a spiritual interpretation of man. This means more than the fact that he has a spirit; it means that he *is* spirit—soul, mind and body.

So I behold a spirit being dwelling in a world of Spirit. This is the final of all analyses and the basis of all true life philosophy. Then arises the mightiest of questions, how is man related to this universe in which he is called to function—related not merely in nature or in time or in space, but how is he related effectively? How is an engineer related to his engine? How does he function in it? This

is the question which man must answer if he is to use successfully this mighty universe and properly co-operate with it in its purpose.

The Transfer of the Universe into Consciousness.—The Truth vision takes man out of the status of a subject to the universe and places him in the realm of mastery. In this vision, man is never the creature of circumstances but is forever the creator and controller of circumstances. No matter how ignorant of this fact he may be, he still makes and shapes circumstances. It is, however, only when he knows his power and consciously exercises it that he becomes sovereign. In the realm of Spirit Man, God's ideal of Himself, is in supreme dominion of his entire circumstances; he is in harmonious relationship with every other idea of God, for one Mind animates all and that is Love.

Three Possible Attitudes.—There are only three possible attitudes of mind toward man's relationship to the universe:

First, he is the creature of circumstances and his character and circumstances are shaped by his environing universe.

Second, he is absolutely independent of any universe and the universe in which he seems to function is a delusion.

Third, he is master through Mind of his environment and by his thought he shapes every form, fact and circumstance of his experience.

The author sees and accepts the last of these three concepts. He sees that God is all there is and that He is substance and intelligence. God has a body through which He functions. That body is the uni-

verse, and it is through the universe that He expresses Himself. He thinks or feels (for the two are one with Him), and His thought forms a mold into which His substance pours, and behold the thought exists in substance! If this is the method of God functioning it must be the method of beings created in His image, His sons.

Man's Method of Functioning.—"My Father worketh hitherto, and I work." "As I hear I judge." Man must eternally work as his Father works, and so we have the true method of man's operation. One individual differs from another only because he thinks differently.

So every thought is a mold and shapes something out of the substance of God. If the thought is a true thought, a God thought, the thing that it shapes spells health, well-being or happiness in some form. If it is a thought which does not conform to the Divine Idea, it will shape a disease, a want or a sorrow. When this is perceived all education will be directed to one purpose, the translation of the eternal Reality.

In this vision lies the foundation principle of Truth. There is a consensus of opinion today as to the healing power of thought or prayer; of the phenomenon there are many explanations. Some who do not accept our beliefs may do as great healing as we, for faith is power, and they feel that they prove the truth of their interpretations by their demonstrations. But they prove rather a principle which underlies them all. It is our purpose to find that underlying principle, and we have it in this tremendous discovery. We lay no claim to being

the first discoverers of the principle. We believe that Jesus gave it to the world in word and act; in this age it has been stated in our vernacular by Ralph Waldo Emerson. It is outlined by him in many places but given in boldness in his Essay on "Prospects" and likewise in "The Transcendentalist." I made it mine through the absolute approval of my soul of the verdicts given by the mightiest of thinkers. Jesus said to Peter, "Upon this rock I build my church," and I say to you, "Upon this rock I build my church."

The Eternal Promise.—One promise runs like a golden thread through the Bible; it is the statement that some day things shall be on earth as they are in heaven. To the illumined soul, this means that what is seen to be in the Great Reality shall some day manifest in the experience of man. The Kingdom of Heaven has been discovered to be "at hand"; but it has never been "among us." The object of man's life on earth is to attain this goal. That it shall be accomplished is not only the promise of the Scriptures, but it is the anticipation of every true poet and seer in every land and in every time. But human history would seem to belie these fond dreams of our best minds. Not only is the kingdom of earth not the Kingdom of Heaven, but as the years pass it does not seem to approximate it. There has been progress, but with all the refinements it has brought it has yet failed to bring in the Kingdom. In these days close to the experience of the Great War, the cruelest in history, it is not necessary to present statistics or facts in regard to the alarming condition of mankind. Every means that promised the

coming of peace on earth and good will among men has failed. Inventions, discoveries, printing, rapid transit, world interests, education, reforms, charities, philanthropies, social and industrial democracy—not one of these has availed. And when we add that religion in any of its commonly known forms has failed as utterly as any of these lesser means, we are constrained to examine with suspicion anything which claims the power to bring the Kingdom of Heaven to earth.

Whatever it is that can transform the kingdom of earth to the Kingdom of Heaven must differ radically from all the ways that the past has known. To the unillumined soul there seems to be no such way. But to find such a way is just what illumination means—the capacity to discern that eternal thing, the apprehension of which contains the potency of all promises. Every problem contains its own solution. Life is a problem, but the answer lies within its heart, and that which Emerson calls "the highest event in nature" is the revelation to the soul of itself and also of its world. This is the key of Being, the apperception of which brings the Kingdom of Heaven at once into expression in the life. It is the rationale of that dynamic edict of Jesus, "Ye shall know the Truth and the Truth shall make you free." The Kingdom of Heaven, now in obscuration, awaits man's discovery of the Truth for its manifestation in him and for him. So impossible has it seemed to bring the Kingdom of Heaven to earth by anything that man could do, that the world has been constrained to believe that only through the

personal coming of Jesus Christ can the millennium be established. So that, for this advent, men have waited through the ages—and they have waited in vain.

The Struggle of the Race Against Evils.—Mankind has not submitted quietly to the direful evils of life. The world has been engaged in Titanic warfare against every form of evil, but practically to no avail. There is a deep and subtle reason for this calamitous failure; but the cause is obvious to him who knows the Truth. Man has been unsuccessful in his warfare because in his ignorance of the real cause of evil he has fought a seeming cause, which was not a cause at all, but only an effect. Immediately man knows the reason for his unhappiness, he has practically overcome it.

The True Cause of Distress.—If it be true, as Jesus said, that a knowledge of the Truth would make us free, it follows that ignorance of the Truth is the cause of our lack of liberty. This is revelation. We are compelled to see the truth that man is always free, or otherwise the knowledge of the Truth would not make him free.

It is, then, the startling and revolutionary discovery of the eternal freedom of man that is the hope and the compulsion of the New Heaven and the New Earth. So long as man believes himself to be subject to material law, so long is he in bondage. So long as he believes himself to be the victim of disease, so long will sickness prevail on earth. So long as he believes that he is born to poverty—that religion and poverty are twins—so long will lack

have dominion over him. So long as he believes that he is liable to accidents and calamities, so long will he live in fear.

There Is a Way Out.—Man has lived in the without, in the world of appearances. He has believed that experience was his only teacher, and therefore he has constantly reproduced his errors. He has seen diseases and he has reflected and multiplied them. He has seen accidents, and in his very attempts to protect himself against them he has impressed them so vividly into his consciousness that he has constantly produced them. This has been the method and the history of the past. It will continue to be the method unless some new and radically different mode of thinking shall become known to him and be practised by him. There is not enough science in the world to heal his diseases, which multiply with every advance of science. He is sometimes deceived by the changes in the forms of diseases. He boasts of annihilating smallpox, but in doing even what he has done, he has multiplied cancer. He has vitiated the very life blood of the race by his vaccine.

Circumstances the Mirror of the Mind.—It is a law of life that we reproduce what we fix our minds on and believe in. In the world of experience there are diseases and deformities, and man has believed that by the study of them he could destroy them. But the result has been, and it always will be, that this study, instead of destroying these enemies of man, increases them. The physicians may cure one particular person of a disease, but they will multiply the number who will have that disease. One malady

after another arises, becomes fashionable, and then dies out. And so at the end of one hundred years of intensive medical practice we are confronted with a diseased race. Among the Jewish people, for over a thousand years, the medical profession did not exist and the Psalmist naïvely declared: "There was not one feeble person in all their tribes."

Men Knew no Better Way.—If there is no other way, the race is destined to extinction. A better way does exist, but it is not yet known to man as a race. It is the way which Jesus Christ revealed and took. Its secret lies in his words: "The Kingdom of Heaven is at hand." This is the dynamic center of the Christ revelation so fraught with Titanic powers. It is not a thing that can be lightly estimated; it is an eternal truth, the ramifications of which extend into the very fabric of Being. Its comprehension is the first essential to the understanding of any element of Truth or the working out of any of life's problems. This is what Jesus meant when he declared that we should know the Truth and the Truth should make us free.

The Truth Is the Knowledge of the Kingdom as Present.—To know the Truth, then, is to know that the Kingdom of Heaven is at hand. Here is the secret of the ages, the genius of the revelation of Jesus Christ, the veiled cause of His marvelous powers. In it is revealed to us the perfect creation of God. Here is the Kingdom of Heaven which men postponed until after death or until the Messiah should come. By the declaration of Jesus that Kingdom is present *now and here. It is, it was, and it evermore will be.* For man to be unaware

of such a momentous thing is enough cause for every disease, every accident, every war, every famine, every lack of the race. This ignorance is the cause of all these human miseries, and being the cause, the cure is, manifestly, knowledge. The knowledge, then, of this transcendentally great Truth is the hope of the world.

A Great Hope Is Man's.—Since he was ignorant that there is in the Great Reality this perfect Creation, man took every other conceivable pattern for his world. Human opinions, imperfect models of sense consciousness, the broken molds of mortal experience, all these have been for him the copies in his book of life. Yet the knowledge of a perfect model is within his grasp. What revelation could be more fraught with promise? It is the only antithesis to the entire group of sense-conscious patterns which the past has so disastrously employed. If this fact were accepted upon the unsupported testimony of Jesus Christ, we might find it too frail to rest upon it the entire weight of human destiny; but the testimony comes from three other sources. First, we are bound to predicate a perfect universe from our fundamental of a perfect Creator; second, the prophets of all ages have taught the same Real of Reality; and third, it is proclaimed by the intimations of the soul of man and the revealings of God-taught spirits.

The Vital Element of this Revelation.—The whole is not realized by simply believing in the perfect Kingdom. The astonishing thing lies in the fact that a contemplation of this Kingdom reproduces its perfection in the life of man. The realization

that the Real self is a perfect creation of God eventuates in the perfectness of this divine image in the body of man. The realization of the perfectness of the mind of God in the mind of man results in perfect wisdom in the thoughts of man. The realization of the perfectness of the divine nature in us manifests itself in sinless lives. Man has always been obliged to follow a pattern, and he has followed the only one he knew, the pattern of his expression in the realm of appearances, or the expression of others in that realm.

A Divine and Perfect Pattern at Hand.—What greater news could be given to man than that he had at hand a perfect pattern—a pattern that contains no disease, that has no place for pain, that is free from all poverty, sorrow, disappointment, and death? We learn that this pattern is not to be found afar off, but lies in the immediate Presence; it is not to be ours in a distant time, but in the eternal present. Aye, even more than that—"It is within us." In other words, the kingdom pattern is written in the very heart, mind and soul of each and every one of us. No man need ever lack wisdom, for infinite wisdom is within him. No man need lack strength, for "Ye are gods, and every one of you is a son of the Most High."

The Consequent Kingdom on Earth.—Since the present sick, sinful, poverty-stricken human structure has been produced from humanity's study of the faulty pattern of experience and from external sense-conscious seeing, that structure will have a chance to grow healthily when man has discarded this pattern. As the new pattern is now being per-

clue. Immediately the soul takes this step, it finds itself on a wonderful highway. When we find that by seeing the perfect man, the tobacco habit disappears, that profane persons are made reverent, that drunkards are transformed into true manly men, that the victim of morphine is set free, then we are compelled to recognize that we are on that Way which Jesus said "I am."

Now are we inspired to test this Way in matters of apparently different natures. When accidents threaten, we find that if the Perfect Kingdom is imaged, the calamity does not occur. Fire loses its power to hurt, water its power to drown, poisons their deadly potency. And we must test the Perfect Way in still another direction. The problem of our relationship to nature is small compared to the problems involved in our relationship to our fellow man. The jealousies among men, the frictions of daily life, the competitions in the world's courts and markets are sources of unending sorrow. And yet how wonderfully the Way works here! There is no kind of human inharmony that does not yield to the Vision.

This Is the Kingdom Come.—Is not this the Kingdom of Heaven on earth? Heaven means harmony. It is when every element of discord has disappeared from life that heaven is realized. We have now in our hands the means of this divine consummation. We know the cause of life's inharmonies; we know that by visioning the perfectness of the always present and really existent Kingdom of Heaven we bring it into manifestation. Man has lived so long in the state of inharmony that he

thinks it is his natural condition. But it is not; it is absolutely unnatural. The stars in their courses cry out against it, and the whole divine economy is on the side of the coming Kingdom. Never before as now has there been a chance for this Kingdom to manifest itself. Jesus declared that it was at hand and within man; but His revelation was not accepted by the world. His declaration was the first coming of Christ. The second coming is the arrival of the consciousness of the truth of His revelation. Just as rapidly, then, as this consciousness becomes the property of man, so will the true Kingdom come. And the gladdest news that has ever been brought to earth is the news of the rapid spread of this Christ Consciousness. Every Truth-Soul is a watchman on the tower of Zion, hailing the dawn of the light that lighteth every man that cometh into the world. This is the light of the Heaven that always was, but which mankind comprehended not. Now he is comprehending it and it is transforming the face of his earth. The kingdom of earth is becoming the Kingdom of God.

Looking upon the world, I see a race in pain—in the pain of sickness, poverty, war, discord, fear, and sin. Can I, even from a human standpoint, refrain from offering to my suffering brothers the redemption of which I have so gloriously partaken? As a lover of my kind, I offer this, my contribution, to the welfare of the race, for the love of whom the first revealer of this Truth gave His life.

Had there been granted me the leisure that scholarship demands, I would have given gladly my vision and my experience to mankind. But at the

very opening of my new existence, I was plunged into a life not only of intense activity but of such struggle with "principalities and powers," that it left neither time nor strength for that monumental work which was so appealingly called for. The Father solved the problem by sending to me Mrs. Lawson, whose soul was quickened with the purpose of giving a scientific and inspirational guide to thought and feeling—a guide which must present to the as yet unconvinced, but ripe minds of the race a religion which is rational and satisfying. And she, with the devotion of the true lover of her kind, has assumed the far heavier share of this consecrated work.

We have joined hands in this task, with a common purpose—to bless. We present to the world these principles and visions which are fundamental, and which will, we believe, be the foundation of the interpretation of life that shall endure. We are deeply persuaded that this vision of life is the means, and the only means, of solving every problem and overcoming every sin of man. We offer it not as a new religion, but as a new statement, in the tongue of this age, of the discoveries of Jesus Christ, before whom we stand as little children—yet as children who comprehend and so love the Elder Brother.

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TRUTH AND LIFE.

CHAPTER I

TRUTH.

Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth.—John 16:13.
I am the Way, the Truth and the Life.—John 14:6.
There is nothing hid that shall not be revealed.—Matt. 10:26.

The Eternal Quest.—Since man first began to think, he has been organizing expeditions for the discovery of that which will yield him satisfaction. The hunt for the Golden Fleece, the search for the Holy Grail, the quest for the Fountain of Youth, the expected coming of the Messiah, the eager longing for the Millennium; all these are expressions of an unceasing urge within him to obtain that which will satisfy his physical and spiritual needs, and fulfil his desire to comprehend life in all its mysteries. This is the Spirit in man of which the Almighty is the inspiration; and it can never rest save in the attainment and expression of "The Truth."

Christianity gave a new impetus to this indefatigable spirit of investigation and discovery by the imperative assertion of its Founder: "Ye shall know the Truth and the Truth shall make you free." It is therefore not only possible for us to find that

for which we have always been seeking, but it is compulsory that we find it. "We are piqued to this end," said Emerson.

We speak glibly of the knowledge of Truth; but Truth is the ultimate, illimitable, infinite. In that sense, no man can say that he knows the Truth. Yet in another and very real sense we do know the Truth when we have the vision to perceive a principle or demonstrate a law. It is not necessary to know all truths to know The Truth. We are, however, on the road to Truth when we have *received* the Spirit of Truth.

We are not on the way to The Truth if we seek the aid of material drugs for health; or employ material facts for solving spiritual problems; or when we feel fear and menace in any thing; or believe that accident or chance plays any part in our lives. These beliefs hamper us, they lead us astray and defeat demonstration of Truth. We keep in the right Way only when fear of lack, fear of disease, fear of old age and death find no place in our mentality. To stand fast in Truth is to stand with Christ in the resurrection. Since there is no possible way of becoming free save by knowing The Truth, it is essential for us to have a clear and distinct idea of what Truth is, in order to have a working basis for accomplishment.

Truth is the vision we perceive through soul insight, and its persistence is its most perfect assertion of itself. The ever-changing material conditions are but the passing beliefs in the race-thought about creation. Truth enables us to penetrate the mist of matter and find the idea. The truth of anything

is the idea of it, and it is spiritual discernment only which enables us to perceive ideas. The work confronting us is the correction of our material misconceptions by this perception. The discovery that "all is Infinite Mind and Its Infinite manifestation," is the Truth now accepted not only by metaphysical seers but by scientific thinkers also. It enables us to determine clearly that the spiritual world is the God Idea of creation, and the "material" but the misconception of immaturity in regard to it.

Accuracy of Truth.—The one truth about which we are all agreed is the truth of mathematics. No educated person would attempt to promote an argument on this science. The acceptance of it is our test for intelligence and education. No one can hope to be proficient in any science, art or craft without a definite understanding of mathematical principles. In physics, chemistry, architecture, music and business mathematics is essential to any progress.

Yet in and of itself mathematics has no existence. Its only basis is the Truth of the universe, the accuracy of the One Mind true and equal to itself everywhere. It is on this Truth that we base the relationship of Mind to Its ideas, and trace the relationship of idea to idea. When this Truth is apprehended in all its implications, religions will cease to be sectarian and local, for religion will then be accepted as the accurate perception, classification and demonstration of Truth established in the consciousness of man. Then will there be no more possibility for an argument about it than there is today about mathematics.

There is no evil in mathematics and there is none in Truth. Everything in mathematics is good and true; everything in Truth is as truly so. From the tiniest atom to the greatest sun mathematics reigns in undisturbable accuracy. In even a far more magnificent range Truth holds her spiritual dominion. Mathematics is not a thing to be merely believed in; it is a thing that must be *known,* if we are to become efficient. Truth must be known if we are to become free.

Errors in our belief with regard to it in no way disturb the truth of mathematics; it can wait serenely until we see our mistakes. It existed at the beginning, it will be at the end. Truth has not been perplexed by all the persecutions of the various sects against each other. Truth is the eternal Mind of God; it can well afford to wait in its infinite calm our acceptance of it. Our acceptance or our rejection of either mathematics or Truth affects only our individual success or freedom.

Mathematics has neither problems, failures, nor errors; its principle meets every demand made upon it. Truth has stood through its eternity of past and will stand through its eternity of future, secure in its own perfection and its adequacy to meet every human need.

Mathematics neither accepts an excuse, nor yields to ignorance, nor pities immaturities, nor admits a failure. We succeed or fail in proportion to our knowledge of it. Truth never abdicates its throne out of sympathy for our human frailties or weaknesses. Truth knows that its children have power to fulfil all of its requirements and to be free. Its

sympathy is always with our strength and never with our infirmities.

Prayer.—The human idea of prayer is akin to that of the little girl who rushed excitedly to her mother with the plea, "Mother, please pray for Boston to be the capital of New Jersey." "Why?" was the puzzled query. "Because that is the way I have written it in my examination papers." Erring sense seeks to bend God to its petition, but "ye ask and receive not because ye ask amiss." True prayer is raising the consciousness into God through the correction of our misconception of God's undeviating Truth. Truth has amply supplied every need; it does not require petitioning. It needs only recognition to supply any demand. Truth is not something upon which to fashion a creed, but a something to be applied to every ill for its correction. It is the shortest line between two points, a definite rule for conduct and work, and the method by which to release spiritual power into the consciousness.

Jesus divided the human family into two great classes, the children of God and the children of the world; those who perceive Truth, and those who are still subject to material misconceptions. Finite sense can know nothing of the spiritual world; its horizon is limited to the material beliefs of the race. Its conclusions are not the result of Mind but of failure to perceive Mind's verities. Only that which reveals intelligent choice with regard to means of attainment can be called Mind. When working in Mind there is constant advancement. When our choice is the selection of a means through which

advancement is impossible, we sin and progress is halted. This choice is not of Mind, but outside of its principles.

There being but One Mind, all that is, is in and of this Mind. Its innumerable ideas constitute its eternal activity as they unfold into consciousness. Man is spiritually in Mind in the same sense that he is physically in air. Air is the common commodity of the whole human family. Each member of the race has as much air as he has lung capacity to inhale. Mind is Truth and in the spiritual realm each has as much of the universal Truth as he is conscious of and can demonstrate intelligently and accurately.

Man's Security.—Truth being infinite it is superior to all mortal beliefs and able to destroy all ills. Man is the result of God's self-consciousness, and therefore God sees but the Truth of man. He sees in man His own absolute perfection. There can be no more a fallen man than a fallen God. Man is eternally *placed* in divine Mind, and has never been, nor can be other than as he is here. Man is God's perfect expression, his "Son," partaker and interpreter of omniscience and omnipotence.

The truth of man and the universe is the way God is thinking them. The only way anything can possibly be, must of necessity be the way it is in Truth. This is now recognized even by modern science, for the dictum of evolution is, "A thing always *is* what it will finally *become*." All men must ultimate in the perfect consciousness of what they are in God, for this is the only way they ever have been in Reality. This established Truth is the rock upon

which man must base every premise, build every structure, demonstrate every problem. "He is the Rock, His work is perfect, for all His ways are judgment; a God of truth and without iniquity, just and right is He."

This established creation is the "stone which the builders rejected. The same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder," said He who knew. So long as mortal sense misbuilds it must meet this fate. Creation is spiritual, and there is nothing that can produce discord or imperfection in the universe of God. Truth is spiritual perfection, and Truth's lovers have already proved that a knowledge of this, even in a small degree, will change the whole tenor of their lives. Character is elevated and purified, bodies are healed, competency is developed, society is improved. Progress in Truth will finally bring immortality to the consciousness of the race.

Truth is uncompromising, unyielding, established. Ideas are real and tangible to those who are able to look past the material beliefs which obscure consciousness. Truth demands absolute acceptance on our part and comes on no other terms than the autocratic government of every thought and act. He who does not build from the Rock finds his work spurious, and to sense becomes an impotent failure. Untrue thoughts and erroneous beliefs are counterfeits and hold their miscreator in their meshes. Truth yields neither to you nor me, neither to king nor potentate. Those who have not yielded to Truth's absolute dominion have found their king-

doms swept away and their work come to naught.

Spiritual creation *is,* nothing can be added to it, nothing can be taken from it. From everlasting to everlasting it holds its integrity, as immaculate as the perfect Mind which conceives it. It *must* be accepted and revealed in the body and work of man; for to this end is man born, "to bear witness unto the Truth." Truth eternally persists in its absolute perfection, the destroyer of all that is unlike itself. The perception of Truth eradicates the error; "forgives the sin" and restores to consciousness the soul in its perfection. Materiality and imperfection have no bases, they are apparent to finite sense alone.

The Invisible Kingdom.—"There is a kingdom on this earth though not of it; a kingdom of wider bounds than the earth; wider than the sea and earth though they be rolled together as finest gold and spread with the beating of hammers. Its existence is a fact as our hearts are facts and we journey through it from birth to death without seeing it. Nor shall any man see it until he has seen his own soul, and in its dominion there is glory such as has not entered imagination, original, incomparable, impossible of increase." Thus writes the author of Ben Hur of his vision of Truth.

Imperishable Truth is always "a light shining in the darkness" of human limitation which will not, indeed cannot, comprehend it. The seers and prophets of the race who transcend finite sense, are those who proclaim Truth and who dispel the delusions of sense. The great vision of Christianity is dawning upon humanity two thousand years after its

revelation. We are breaking through the imprisoning belief that man is subject to matter, and uncovering the Truth that sets us free.

The Eternal can be spoken of only in the present tense. Past and future refer to facts which change; Truth is changeless Reality, the same yesterday, today and forever. He who perceives Truth has already died to finite sense, the only death there can possibly be in a realm of immortal Life. It is but the belief in materiality and separation which withholds Truth from the consciousness of the race. As the realm of Spirit becomes real through contemplation and prayer we lose the sense of separation and come into spiritual unity with God and man.

Of this realm of absolute perfection the authors of this book are aware through frequent experiences. They base their healing ministry entirely upon it. Having consciously touched this no joy is equal to the experience except the joy of imparting it to others. The triumph of principle is from this time the only end toward which it is possible to work. On this basis the authors of this book have founded their lives, and always endeavor to be "obedient unto the heavenly vision."

Healing.—All healing from sin and disease is the result of the conscious realization of this realm. From the moment God consciousness enters, sin and disease cease to be. Truth is the perfection of creation; sin and disease are distortions, the result of imperfect vision, the astigmatism of human ignorance. "On earth are the broken arcs, in heaven the perfect round," sings Robert Browning. Heaven is the consciousness of perfection, the insight into

Truth; earth is the limitation of mortal belief. They who perceive Truth may be on earth but can never be of it, for man is in Heaven to the extent in which he perceives Truth.

"All knowledge is reminiscence," wrote Plato. Jesus is telling us the same essential Truth when he says that the Holy Spirit shall bring all things to our remembrance. When we perceive Truth we remember from the spiritual vision as we dis-member from mortal misconception. As soon as Truth is perceived, at the moment a correction from a material belief to the spiritual consciousness is made, the true result will appear, for there is no delay in Spirit. This has been proven over and over again through instantaneous healings, and answers to prayer in innumerable instances. If the healing is not accomplished, if the prayer is not answered, the change has not yet been made in *consciousness,* and the misconception is still held.

We can never *know* anything but Truth. It is impossible to know anything false, for there is nothing to know about it. A falsehood is failure to perceive the Truth, it is a misconception and misinterpretation of Truth. A falsehood therefore is nothing itself, but predicates or intimates something which we must investigate in order to find the truth about it. "Beloved, believe not every spirit, but try the spirits whether they are of God." Credulity and faith are worlds apart.

The artist paints from a model. The model may be a tangible object or it may be one which he has in vision, but there can be no picture without the model. The race must awaken to the fact that there is a

model world and its sole work is to reproduce it in consciousness. Man is a spiritual artist working out his salvation through the one medium the Creator employed in the creation of the universe, His Thought. Man is not the creator of anything, he is a being through which, and by which, creation is to be interpreted. Truth cannot be interpreted and represented until it is comprehended. Knowledge of its principles must precede all demonstration of it.

It was long believed that the earth was flat. While under this misconception the race did not have the freedom of the globe, could not sail its ships about it, nor do that which it is now in a fair way to accomplish with its telephones, telegraphs and wireless, make good Puck's boast to "put a girdle round about the earth in forty minutes."

As this knowledge of the earth gave us the freedom of its surface, so the truth about man and creation gives us the freedom of the spiritual realm and the consequent mastery of the so-called material earth. The Truth has broken our belief in the fixedness of the material and enabled us to see that all that is established is the perfection of Truth. It is the belief that materiality is real that constitutes the bondage of the race. To know the Truth that man and creation are spiritual is the privilege of the Christian believer; and through this knowledge he is enabled to rise from the tomb of false beliefs into the vital conviction of mastery inherent in his sonship to God.

To know the truth is to be restored to Mind and bring about the harmonious adjustments of all

human affairs. Knowledge of mathematical principles enables us to make accurate computations, correcting all deviations from mathematical bases. Knowledge of the spiritual kingdom corrects the errors of finite sense and restores to us the peace of spiritual discernment.

The modern equivalent for "forgiveness of sin" is correction of error. Jesus cast out the falsities of human sense and brought Truth and immortality to light. "If I cast out devils (evils, errors, misconceptions) then the Kingdom of God is come unto you." So long as we believe the material to be the reality, we cannot receive the Truth that eliminates the cause of all human ills. The one thing that is impossible is to believe a lie and the Truth at the same time.

Unchangeable Reality.—The Alpha and Omega are one in God consciousness. In the beginningless beginning, the eternal pronouncement of God on spiritual creation, "Behold it is very good," holds within itself the endless end when all men, having risen above the delusion of a material creation, see the perfect kingdom as it always has been, is now and ever will be, in the consciousness of Him who is omnipresent, omniscient and omnipotent.

The central Truth of Christianity is the incarnation, "Christ in you the hope of glory." Christ is man the divine ideal of Mind. Thus is bridged what had seemed an impassable gulf, between the finite and the Infinite, between the spiritual and so-called material. Here we find the relationship of God to man, and man to man. God is the Father and divine principle of man; man is the son and

expression of God. To speak of God implies man, to speak of man infers God. Man is God's necessity even as God is man's necessity. Without man God life would be latent or unexpressed, without God man would have no life to express.

We discover the meaning of man only as we come to know God. As number is the basis of mathematics, as notes are the essentials of music, so man is in God and to God. Man, however, differs from notes and number in that he is a consciousness, an intelligent co-worker with God. As the Father hath life in himself (and consciousness of that life) so hath He given to the Son to have life in himself, (and discernment to become conscious of that life). Number, notes and man are eternal inherencies of their principles, their consequence and revealers and have no existence nor meaning apart from this.

The Rhythmic Universe.—Man has not invented number. He has discovered the mathematical accuracy of all creation, and number dawns through his consciousness to express the principle. Notes have been discovered in the principle of music, and named in order to make them comprehensible. Music, the harmonious rhythmic expression of life, is everywhere present, and is released into our consciousness through recurrent notes. Aristotle perceived that "the universe was created and is sustained by a musical law," and Herbert Spencer in his "First Principles" gives an insight into this in the chapter, "The Rhythm of Motion."

Man has become conscious of himself rhythmically and has through this law of rhythm recorded in consciousness the wonders of the human body. The

inhalation and exhalation of breathing, the diastole and systole rhythm of pulse and heart are records of the invasion of the harmonies of the spiritual world into the consciousness of man. We become more sensitized to the "music of the spheres" as we progress in Truth.

The work of man universal, like that of Jesus, is the revelation of the Father through the Son. Except as man reveals the Father his life has no meaning. Under mortal misconception man does not represent his true nature but persistently exemplifies the Preacher's verdict: "Lo, this have I found, that God hath made man upright; but they have sought out many inventions." Truth alone enables man to be truly representative of his spiritual nature, for he then has the model in vision. "The Son doeth nothing but what he seeth the Father do."

God knows no man but his representative, the spiritual man. His communication in him is continuous revelation. He can never know "mortal" or "material" man, for there is nothing of him to know. The mortal is he who has been "conceived in iniquity and born in sin," a misconception of finite sense. He who has a true idea of man can never have a false conception of him. From beginning to end "mortal" man is nothing but a false conception about man. The earth was never flat, regardless of the error long held with regard to its surface. The music of the spheres knows no break in its rhythmic continuity no matter how great the discord apparent to the untrained sense of mortality. Mathematics knows no error. Inharmony and errors exist in

sense concepts only, they are corrected when we lift consciousness to Truth.

Omnipresence.—Truth fills the universe as the waters fill the sea—"earth's crammed with heaven." In his essay on God, Calthorpe employs for an illustration an inch of space midway between Sirius and the sun. The scientist, he tells us, passes through his spectroscope heat waves, light waves, color waves of wonderful beauty and delicacy, deepening in brilliancy, each group passing through that inch at the same time, yet each maintaining its absolute independence. The power, the beauty, the love, the economy, the exactness, the fulness of God are registered in that inch. The principle of all that is, is registered in that inch, because the mind of God is indivisible and it is everywhere complete.

To fail to see the All everywhere present is no proof that it is not there. The failure proves merely the spiritual inexperience of the observer. He has failed to perceive the "fulness of him who filleth all with all." God is a perfect being, filling the universe with His perfect substance, in which His perfect ideas are held in eternal perfection. The student will find it much easier to locate himself in God, than to locate God in himself. Mind cannot be confined in anything, yet it manifests itself through all things. Man is absolutely subordinate and dependent upon God and this aspect enables us to yield ourselves to Him without reservation.

The great goal towards which the whole creation moves is perfection. When we perceive Truth, the task is imposed of making every thought conform to it by bringing "every thought into captivity to

Christ." As art is the elimination of non-essentials, so in Truth the first thing which we must do is to get rid of the vast accumulation of beliefs which have no bases in Truth. Then follows the rigid discipline of thought and act until brought into perfect conformity to the model of spiritual Reality. Only in this stronghold are we secure, and if we build our bodies, our houses, and our work upon this established Rock, the storms of mortality will beat upon them in vain; they cannot be destroyed for they are composed of the essence of the Eternal.

Spiritual Receptivity.—Education is the preparation we make in order to eradicate human misconceptions and make way for God's Truth. Beauty and harmony are the handmaidens of Truth, and he who would hold Truth must perceive that perfection alone is ultimate; he must train the eye to see, attune the ear to hear and open the soul to receive it. As we do this we cease to try by human effort to comprehend anything and we find the short way to all knowledge and accomplishment. The Spirit of Truth leads into all Truth as we yield to its guidance, and through it we find the real things of life which were hidden by sense illusions.

He who desires Truth must arise each morning into a clearer perception of it. He must win a fresh victory each day. Truth abides with no one who does not love and honor it by the use of all that he sees. The streams of Truth broaden and deepen as the way of consciousness is kept open, and it floods the one who keeps himself under the vision, and carries him out into the illimitable ocean of power.

Humility, patience, absolute integrity in all the transactions of life, conscientious effort to hold fast to the vision of Truth and translate it into thought, body and work must be the steadfast purpose of those who would progress. "He that endureth to the end shall be saved;" and to the One who thus spake there was no end, save demonstration of "all Truth." The secret of all great lives and accomplishment is to "live as seeing the invisible" Truth; to perceive the ideas of Infinity and to wait, watch and work continuously in its light. This eventually results in the conviction of spiritual Reality and thus we become free citizens of an unlimited universe.

Every truth perceived sets us free to the extent that we accept it; and progress demands that we use all the Truth we perceive. This does not mean that we should live continuously in a state of abstract mystic exaltation; but it does mean that we should, with balanced saneness, go through our daily duties perceiving a truer way of doing our work and gaining new inspiration for a larger and better expression of life. To know Truth begin to use it just where you are, on the problem that confronts you today. When we know Truth all time is concentrated in the now, all opportunity is here, for "Beloved, now are we sons of God."

Behind every mortal thought stands Truth, and he who sees is "a repairer of the breach." We leave a trail of benediction in our path as we live in the light of Truth, and over that trail the whole human race may pass from under serfdom to material beliefs into the large free life of the "grace and Truth" of the Spirit.

CHAPTER II

GOD.

We have felt the heart of the Silence
Throb with a soundless word;
And by the inward ear alone
The Spirit's voice we heard.
And the spoken word is written
On air, and wave and sod;
And the bending walls of sapphire
Blaze with the thought of God.
—*Whittier.* (Altered.)

Beauty through my senses stole,
I yielded myself to the perfect whole.
—*Emerson.*

This is life eternal, to know Thee the only true God. —Jesus.

The New Vision.—Many books have been written about God; the subject can never be exhausted. The purpose of this book, however, is not to offer a philosophic dissertation about Him, but to clarify some misunderstood principles, and to afford the earnest student the aid by which he may be led into that unity with God which is his realization of the "life abundant." To know God, to comprehend life, to interpret spiritual realities is the destination of the race as a whole, and is the reason for the existence of each individual being.

In passing from the anthropomorphic or "unlimited monarch" misconception of God, to the insight

of Him as Infinite Being holding the vast universe in His Consciousness, we have each felt as did Mary at the tomb: "They have taken away my Lord, and I know not where they have laid him." Even as she spoke her risen and glorified Lord was standing beside her, and thus stands overshadowing us a Father who is infinitely nearer, "Closer than breathing, nearer than hands or feet," as infinitely higher than our former belief of Him as God's thoughts are higher than our thoughts.

Who is this Being? What is His nature? What is His relation to us? Can we know Him as He is, in the same sense in which we know each other?

The present writers answer this last question with a positive and unqualified affirmative. They know Him, and this not merely from what they have read in books, or from what preachers have taught them. The knowledge of God claimed by them has come from revelation, and the experience covering years of public ministry. God has been experienced. He has been tested by the acid test of life itself, and never has He been found wanting.

How God Is Known.—Is it not through experience and testings that we know each other? How otherwise can we know each other? Surely not by the color of our eyes, the height of our figures, or a knowledge of our personal accomplishments. We know each other only as we perceive each other's inner nature, and touch that which responds to our silent demand as to our spoken word. Our social relationships are all of a spiritual nature, and it is by those only that we know each other. Our relationship with God is of a spiritual nature, and it is

because of this quality of the relationship that we can perceive and know God in the fullest sense of the words.

It is the nature of God to seek man, it is the nature of man to seek God, and the "meeting" is inevitable. The Spirit of God seeks its outlet, the spirit of man seeks its Source. Love begets love, and is regained again in love and God is expressed only as man responds to His love by consciously knowing and loving Him. To experience God we must *love*. One who has not experienced love for another cannot experience love for God. We are one with God as we lose our lives in love. "Whosoever loveth another is born of God," and "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" It is alone the experience of love which lifts us into God, and enables us to partake of His essence; for the essence of God is love.

To love is to lose the heavy burden of self, and to fly from self to others. One who is chained in one spot cannot make visits; love unchains the prisoner in self, that he may freely visit others. Love is a sense of ease for one is away from himself when he loves. "Love is the flight of one soul to another," and we are liberated from the prison of self through love, and the wings upon which we fly to another, carry us into the very heart of God.

Love enables us to lose ourselves in our work, so that we bring our ideals to realization. Love is the energizing and quickening Power. Until we love, we are filled with unrest, which renders us inefficient and ineffectual. Unrest is the friction of a prisoner

of sense, rest is the free action of the soul in love. Thinking in material terms we have severed ourselves from the universal order in our consciousness; but love restores us to that order. We think in human impotency ideals beyond our ability to make real; but in God our ideals and our powers are harmonized and balanced and we become producers and creators, for we perceive the ideal ultimate, and true insight compels production "after its kind."

We proclaim through our knowledge of God a world-religion because it deals with the elemental, instinctive, universal, man's craving for life. We know because we have proven it, that men can gain that knowledge which enables them to live adequately, completely, overflowingly. This knowledge is amazingly simple, yet ample in its powers, self-evidencing in its application. If we want life, real life, we must know God who is Life. To have that quality of life which gives a continuous sense of peace, competency and joy, we must know Him as Father, true, wise and powerful, we must reverence Him and live with Him in Spirit and in Truth.

The natural outcome of knowing God is to know ourselves. We learn to think of ourselves as God's children, obedient, trustful, self-sacrificing and efficient. We learn with the spiritual ideal in consciousness to maintain a standard of thought, word and deed, whatever the cost to self-interest. We learn to regard our fellow man as we regard ourselves and to mete to him the measure we desire to have meted to ourselves. Thus it is that we come to know God and to keep sustained contact with Him.

When we know God we become conscious of our at-one-ment with Him, for in that knowledge there is no sense of separation. The belief of separation from God and each other is the only evil. The atonement of Jesus was the destruction of the sense of separateness through his knowledge of the unity of God and man. "In the beginning was the Word, and the Word was with God, and the Word was God." The Word is God's eternal Idea Man. This eternal Word of God, which is the real of each of us, is perfectly formed spiritual man. The spiritual world is made up of perfect beings, held intact in the Consciousness of Him in whom "there is no variableness nor shadow of turning." "Beauty old, yet ever new, eternal Voice and inward Word." It is when we apprehend the real in ourselves and in others, that we know God; love then is compulsory. Love being the mainspring of Life, it is the one *means* we have of knowing. Love is Life in expression. The lover knows his beloved. One who loves God, *knows* Him.

God, the Infinite Person.—Since we can thus companion with God, He not only exists, but He is a Being,—a Being with the attributes of what we call personality. An abstraction is unknowable. We can have knowledge only of concrete Realities. Those who have experienced God—and there are many in this age, for the open vision is upon us—know that God is the ever-living Some One who answers when we call upon Him, not audibly, but by Spirit's own means of communication, "the still, small voice." We, too, set to our seals that God is,

and that He is a fountain of living water, having drunk of which, we thirst no more.

We have discovered God through his effects—mind, life and power. These are all attributes of a person. God thinks, wills and loves; He is, therefore, the Infinite Person. Man thinks, wills and loves, because these attributes of his are his inheritance from his Divine Father.

In the Standard Dictionary, the following definition is given of the term "personality": "That which constitutes a person; conscious separate existence, as an intelligent and voluntary being. Only a person is capable of a moral act." Personality, therefore, predicates the moral order which we know pervades the universe. Purpose is the innate characteristic of a person only, and it is to purpose we awaken with the knowledge of God. God, we have discovered, is the omnipresent, omniscient, omnipotent Personality; "in which we live, move and have our being." God is Mind, Spirit, Truth, Love, Soul, Substance, Consciousness. God is all there is, and He is equally present everywhere.

God, the Translator of Life.—Since God is infinite Mind, all that exist are ideas of this Mind's infinite thinking. We know these ideas only by knowing God. From this spiritual eminence alone can we perceive the idea in Him, and know its reality. God's Mind thinks perfectly, so that all the ideas of His Mind are perfect in form and substance. What we see as imperfect, is due to the imperfect conception of finite sense.

The so-called "material" world is the appearance which the universe presents to finite sense. This

appearance is sense error. It is only through spiritual sight that we perceive God and the universe in their reality, and so correct our sense errors. "Now," said Paul, speaking of finite sense, "we see through the glass darkly; but then," speaking of spiritual consciousness, "face to face." Creation has not changed, but we have been changed so that what was dim before is clear in spiritual illumination. We rise out of sense outsight into spiritual insight. "Spiritual things must be spiritually discerned," and since all there is—God and His universe—is spiritual, we see them only when we perceive them spiritually.

God, the infinitely perfect Being, whose omniscience is the conscious intelligence which is the creative power of the universe, whose omnipotence holds the stars in their courses and man in immortal security, this omnipresent, mysterious yet revelatory Personality defies definition or description. Definition necessarily limits the limitless, and description leaves far more unsaid than it describes. Yet this we know, and know without a doubt, that shining behind the shadows of sense, the great Presence abides eternally, real to those who have the sight to perceive Him, filling His universe with His Intelligence and Love. Like a soldier standing sentinal on the watch-tower, we must watch, wait and work to be in the consciousness with this living, benign Presence. Those who believe that there is another power than this one Power, another presence than this one Presence, and that they can know what is not included in His Omniscience, are stay-

ing at the inn where there is no room for Christ to be born.

To Know God Is to Live.—God is life, "the infinite and eternal energy from whence all things proceed." He is the creative Power, forever prohibiting inertia from entering the domain of Reality. Life is continually and continuously new, fresh and impelling. To realize life is to be immortal, for it is to be in harmony with the creative activity of Divine Power. No disease, no sorrow, no sin can enter this world. We rise into the resurrection and the life as we cast out the deception of sense.

"God is Spirit, and they who worship Him must worship Him in spirit and in truth." We leave the world of sense delusions and illusions to find the Spirit Reality established, immutable, indelible. God is the illuminating consciousness in which we awaken from the night of sense. God is the light forever shining in the darkness, but the darkness of finite sense comprehendeth it not.

God is Truth, and Truth is the nature of things, not what they appear to be to those who are spiritually blind. When we come into God, we correct the errors of sense, for we discern the ideas of Infinite Mind in their eternal verity. We know God because we have realized Him in our consciousness. We commune with Him and when in this divine communion we have the conscious experience of loving and of being loved. When we have risen above material beliefs, the self is no longer conceived of as a separate entity, for we are then one with God in Mind universal.

To Know God Is Man's Destiny.—God's creation

is the revelation and manifestation of Himself. Each and every idea in some way expresses Him. Man is the summation of all the ideas of the infinite whole, "the compound idea of God including all right ideas," as Mrs. Eddy expresses it.

Jesus discovered the character of God and exemplified it in his own life. God's nature is compounded of life, truth and love. These are the elements with which man must work to become conscious of his destiny. Jesus could say of himself, "Who hath seen me hath seen the Father," because He conceived of God and man wholly after the Spirit. The destiny of the human race is the realization of Spiritual Reality and its demonstration in every sphere of human activity.

Life is infinite and Truth eternally established. A material conception of Life and Truth can never interpret them. It is when we understand them spiritually that we begin to work in Spirit and in Truth. God thinks, wills and loves in the perfect kingdom of the Spirit; and man, God's image, is an eternal citizen of this kingdom. Man is perfect even as his Father in Heaven is perfect; but through his material misconceptions he does not "represent, but misrepresents himself."

We can never see the real of anything with the eyes of sense. No one has seen Truth, yet Truth is the solid rock on which are built the Realities of the universe. No one has seen Love, yet as surely as Life is, Love is; and those who have experienced it are so certain of its existence that material things seem unreal by comparison.

No one has seen God, yet God is the one veri-

fiable Reality of the universe. Lalande, the astronomer, searched the heavens with his telescope and triumphantly announced that there was no God, because he could not find Him. No Reality is found in that way. God is not found by means of telescopes, microscopes, or chemical retorts. To find God we must perceive and experience Him spiritually, because God is Spirit. And it is likewise with man; to find our fellow man we must perceive and experience him spiritually. You may examine your friend's body, cell by cell, with the aid of a microscope, but your friend is not to be found in that way. Man is as invisible to sense as is God, because man, like God, is a being of Spirit.

The Self-Surrender of God.—When we find God we find ourselves and the meaning of life becomes clear. Each one has to make three discoveries for himself: the discovery of God, the discovery of self, and the discovery of his work; and the three are one. Work is service and as God and man are mutually interdependent, as is also man and man, the activities of life move through the service each renders the other. In service alone man attains his highest joy, for in service he achieves the purpose of his life. "The Son of Man cometh not to be ministered unto, but to *minister*." Service is man's supreme joy, because it is God's supreme joy. Jesus uncovered the spiritual world and discovered the Creator at work in unceasing service to His whole creation.

God's life is an absolute surrendering in service to man. He gives Himself and all that He is without measure to His children. He created man that

He should have a being in which He could spend His life and love, and that He would have a being of like intelligence to His own who should love Him and be beloved of Him. All that God is, all that He has, are forever given to His children and they may freely partake. His wisdom is their unerring guide, His substance their unfailing supply, His harmony their undisturbable atmosphere, His love the beauty and graciousness in which their lives are embraced.

Omnipotence encompasses man, not as his Master but as his Servant. "Concerning the works of my hands command thou me" God says to man. The highest reach of God's service to man is revealed by Jesus in Luke's record: "Let your loins be girded about and your lights burning; and ye yourselves, like unto men that wait for their Lord, when he will return from the wedding; that when He cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching; verily I say unto you, that He shall gird Himself and make them to sit down to meat and will come forth and serve them."

What an astounding and magnificent revelation of God this parable is! God is the servant and man the served. God, the creator and controller of the entire universe, is the gracious Host, waiting to attend His guest-children at their call! It is this, God's love for mankind, His children, that is the pivotal point of Christianity—the love that is absolute self-surrender and service. God's love is the surrender of His mind, His power and His sub-

stance to His children. All that He is, all that He has, are spread before us waiting our intelligent recognition and acceptance of the gifts.

We obtain an insight into the universe as it is, and experience God's own nature when we receive spiritual love. And there is no other love. God is infinite love, infinite life, infinite perfection. He fills all creation and there is nothing other than He. There can, therefore, be nothing unlike Him. God gives all good by just being His gracious Self. God can do nothing less than bestow all that He has and is, because this is His nature. He is unchanging, eternal, perfect, and His expression man is as Himself. To know God aright is life eternal, for this is an impelling to right thinking and right living. It is useless to ask God for that which He has already bestowed. Our work is to accept it and weave it into the fabric of our own thought and life.

Daily we must enter His Kingdom in prayer, commune with the Host and partake of His infinite perfection and power. It is in the secret place of the Most High that we learn to know Him and *receive* His services. To dwell in this secret place is to be in sustained contact with Him; it is to be conscious that only God is real, and that in Him is all power, all substance, all joy and all life. To live "under the shadow of the Almighty," is to be in selfless love. It is impossible not to be healed, renewed and enriched if we conform to the demands of the spiritual life, because in fulfilling them we are in the same consciousness with the Father Himself. Watch for this Mind, halt and examine every

thought before accepting it, and reject all that does not come from Him.

"Acquaint thyself now with Him and be at peace, thereby good shall come unto thee." The only way to Life, Truth and Love is to know God. To know God is to stand on the rock of Divine Principle, from which knowledge expands as the dawn broadens into day. To comprehend God with what we call human intelligence is impossible. We only truly know another as we see him in his home, here the innate characteristics are revealed. We do not know God until we have been in His Home, which is His Consciousness. "Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven and pour you out a blessing, that *there shall not be room enough to receive it.*" Not one of us has room to *hold* the blessings we receive in God; we must spend our lives in giving them away.

It is God's delight to serve man. When Jesus discovered that to gain life we must first lose it, he perceived that God gains His life by imparting it to us, for He gains expression of His life through us. Man finds his life only as he loses it in service for the welfare of humanity. Life is free circulation, congestion is death. To the consecrated soul this giving is its natural outflow, and it works unweariedly that all, from the least to the greatest, may know God.

The Pure in Heart See God.—Only the pure in heart can see God, because God is Spirit. To be pure in spirit is to be free from selfishness or any material misconceptions of life. It is the X-ray of

spiritual vision by which we perceive the ideas of Infinite Mind and their universal manifestations. To the pure in heart the material is reduced to its native nothingness, a false conception of Reality. The attainment of purity brings us into that relationship with God, which enables us to receive and reflect the beauty of His character as the perfect mirror reflects the image in front of it. Man is the mirror in which God contemplates His own perfection.

It is to His lovers alone that God gives the supreme revelation. Love is self-surrender and is the avenue through which we receive and reflect the eternal things of the Spirit. Love is independent of the eyes, ears or human heart. It is beyond all that the human mind knows of life, beyond anything that mortals have known or dreamed of as happiness. Through love we put on immortality and enter the realm which is the home of the eternal child of God. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for those who love Him."

Note well, that the great things which the Spirit has for His lovers have already been prepared. It is human vacillation to delay accepting them. The great Host is most graciously waiting to bestow His all upon us. The robe of His Consciousness, the ring of His Power, the shoes of His Understanding await every returning prodigal. God's gifts are spiritual because God can give us nothing but what He, Himself, is. Health for the body, love for the soul, intelligence for the mind, deep-seated peace

and a never-failing joy, a consciousness of efficiency undreamed of before, these are all *gifts* of the Spirit. And He who cares for the sparrow, has gifts for our external needs also. He is the *substance* of all that we need and for which we hope. In all and about all is full opportunity for the expression of every faculty and ample supply for every need, for wherever God is, all that He is, is there in completion.

Of all the gifts bestowed by God upon His lovers, by far the greatest is the gift of His companionship. In the secret trysting place of the Most High wonderful ideas are disclosed and imparted. Of this meeting is born an appreciation of the good, the true and the beautiful. When we come thus to know God, we acquire the child-like ability to meet tranquilly all experiences, to be simple, true and noble. We are convinced of the final triumph of right, and work out the task that is ours in love and patience.

To be "absent from the body and present with God," is our only criterion for judgment. External objects give us only appearances, and the eternal mandate of Christianity is, that we shall not judge from this basis. To know God lies with the ideal Reality, the spiritual ideas that exist behind appearances. The consciousness of man perceives Truth in the spiritual world when it transcends human limitation, for Truth lies in the innate nature of Mind, in which man has his being. We do not investigate Truth as a realm external to us; the world of ideas lies within our intelligence. The subject thinking and the ideas it is thinking are one,

and to know them is the agreement of the mind with itself. "Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and again that which is below itself as still itself once more." When in God we know, and we know with a certainty that cannot be swerved or changed.

Through communion with God man enters the Holy of Holies. We perceive then that the spiritual world is the existence of ideas in established relationship with the Mind in which they exist. We do not know the Infinite merely through the perception of ideas. There is a stillness above the distinct perception of separate ideas, by which they are all merged into one as it were, and we receive the Great Idea, which includes all and in which the divine essence is communicated to us. The perception of Truth is one in which all the senses unite in one sense, through which you become the Thinker and become incapable of analyzing objects apart from yourself. Here we are liberated from the finite sense, lose self and find God, the All. Like alone can comprehend like, and it is as we lose the finite sense, that we become one with the Infinite. In and through this process we reduce the universe of ideas into Consciousness itself, and we lose and find ourselves through divine identity with God.

The balanced and effective life is the daily flight that we take into God, and coming down from this mount of transfiguration utilizing the knowledge, wisdom and love thus gained in the solution of the problems of the human family. To walk about

among the children of men, with the light and power we have thus gained is to walk in the power of the Son of God. The vision of Reality abides with no one who quits work to entertain it. To keep the Vision we must work from it, transferring the divine ideas into the body, character and work. More than this we must *impart* this Spirit to every one that we meet. We must so train the thought that we can think in no other terms than the spiritual; that we have no other work than the spiritual; no love, no life apart from God. Thus we dispel the darkness of mortality through the dispersion of the light of spirituality.

The Consciousness of God upon us illumines the light of the sun itself, and all the objects in the world are so clear that we see them as they are. We see through the outer vesture into the Soul of all beings, the plants, the animals, men and women, in their true being and order; as though we were looking through a huge microscope, and we ourselves were one with the whole scene. It is as though with the sun present the stars were all merged into it. This is perfected seeing and hearing. The Vision of wholeness eradicates the divisions of finite sense. In this consciousness we have power to determine what is best to do under all circumstances, without vacillation or argument. Once we have *experienced* this we know the exact science of religion is unfolding upon us, that there is a permanent and universal consciousness, to which we have access, and that it is ours as we identify ourselves with it.

When in God we see the definite outlines of the

spiritual world. The world of sense is vague, chaotic, fragmentary, incomplete. In Spirit we are in the super-dimensional and super-sensual world. This realm can be entered only as we still the clamor of mortal thought and *receive* spiritual Reality. "If thou canst for awhile cease from all thinking and willing, thou shalt hear unspeakable words of God." Thought is the inherency of Mind, and Mind is God. We hinder the expression of Mind through indulgence in false thinking. "The hand that smites thee is thine own."

"When the world perceiveth the fire of love in the children of God, it saith they are turned fools, but to the children of God it is the greatest treasure, so great that no life can express it, nor tongue so much as name what the inflaming love of God is; it is whiter than the sun, and sweeter than anything; it is far more nourishing than meat and drink, and more pleasant than all the joy of this world. Whosoever getteth this is richer than any king on earth, more noble than any emperor can be, and more potent and strong than all authority and power." Thus, Jacob Behmen, from his rich spiritual experience writes.

To live in God is to enjoy true peace, for then we are above pain and suffering. There is no pain in Infinite Mind, and to be in pain or to suffer is human resistance to the dominion of Mind. When we know God we become conscious by eternal necessity of the inherent genius within ourselves, for "The Father and I are one." Then God through the prism of our consciousness and through our willing obedience reveals His eternal ideas. Earth

beliefs are all destroyed as Heaven becomes real, anxiety, fear, resistance and condemnation for any one or any thing touch us no more. All things become new, for we see the soul of things animate, and even those things which seem inanimate to sense reveal meaning and purpose. All is well forevermore once we have left the confines of mortal limitation. There is no place, no time where God is not invisibly visible to those who love Him. We hear above the clamor of sense the angel's song, "Peace on earth, good will among men."

When we know God an infinite trust holds steadfast the consciousness. We know that He is our "Almighty Resource," and can never fail us in any thing or at any time. We know that He who has thought us into existence will continue to think us according to His Consciousness until we stand in His Resurrection. That which God began in us He will finish. His Ideal in man must be expressed, for failure with God is impossible. The Real of each is hid with Christ in God, and "there is nothing hidden which shall not be revealed." "When God is with us," said Josephus, "the impossible becomes possible."

We are never alone, for an all embracing love enfolds us. In the gorgeous colors of sunset, from the hearts of flowers, through the purple haze of mountain and hill, in the comradeship of friends, the great companion reveals himself to us and realizes His Presence for us.

We are never alone. In the privacy of our chambers, in the wide spaces of our fields and valleys, in the depths of the forests, the Great Lover ever

waits and watches to give us of His splendid riches, His joy complete when we accept them.

We who know God are eager to tell the good news of His Presence and availability. We are working to dispense His gifts of healing from sin, disease and sorrow. We would take Him at His word and bring back to our fellow-man the image of that perfection which was his "When the morning stars sang together and the sons of God shouted for joy." This deep unalloyed joy is ours as we leave the vitiated valleys of mortal delusions and pitch our tents towards the dwelling place of light. "In thy Light, we see Light." Already there is falling upon us some of that glory which we had with Him before the creation of the world. "Vistas of glory incessant and branching," open continuously. Having once experienced divine illumination, nothing and no one is foreign or alien, all become our very own, for life is indivisibly one, and that One, OUR FATHER-MOTHER-GOD.

"Waiting the word of the Master,
Watching the hidden Light;
Listening to catch His orders
In the very midst of the fight.
Seeing His slightest signal
Across the heads of the throng,
Hearing His lightest whisper
Above earth's loudest song."

CHAPTER III

THE PRINCIPAL AND THE PRINCIPLE.

Hear, O Israel; the Lord our God is one Lord.—Deut. 6:4.
Ye shall know the Truth and the Truth shall make you free.—John 8:32.

Knowing God and Knowing His Law.—There cannot be a principle without a principal; the one is the inevitable consequence of the other. A principal is "one who has controlling authority or influence," and principle is defined as, "a settled law or rule of action." The Principal of the universe is its Thinker, and Principles are what He thinks and the way He thinks things. In order to know the Truth that makes free, it is necessary to perceive these distinctions, because thought is the tool through which we work and express ourselves. Ideas which are distinct and definite, cast forms that are clear-cut and perfect. Our bodies, our houses, our art work of every description are thought *forms*.

Jesus, called the Principal, "Father," because He is the one Source of all life, and His relationship to His children is the protecting shelter and comprehending love of a Father whose Divine Will and eternal purpose is to give the Kingdom to these children, His beloved heirs. Spiritual education consists in learning the principles of life in order that we be able to receive our inheritance. The

eternal speech of God to man is through principles. So long as we are unable to solve any problem in the universe our spiritual education is incomplete; spiritual efficiency is the ability to meet any demand made upon it with a joyous conviction of mastery.

Principle is a rule of thought and action; it is the basic and fundamental activity of spiritual power; it demonstrates its own exactness. One may know much *about* principles, but to know a particular principle is another thing altogether. Knowledge of a principle is obtained by experiment and by demonstrating that it meets the demand. We never know a principle until we have demonstrated it. What we have proved enters into our consciousness and is the sum total of our knowledge. What we know about a principle is a perception which we must work out until we have reduced it to actual knowledge, and it has become subject to us through demonstration.

The Atonement.—The doctrine of the Atonement is a paradox. It is at once a sublime truth and a monstrous error. The truth lies in the fact that Jesus attained his freedom by making his at-one-ment with God and thus fulfilling the Principle. The error is in the interpretation that because he did this, it in any way absolves us from being obliged to do it also. Jesus did it because the compulsion and impulsion of the Principal exact the fulfillment of the principle, and the inspiration of his life is the revelation of spiritual knowledge and power which enabled him to make this demonstration. The resurrection of Jesus prefigures that which must take place in all men.

Christianity lays down two great mandates. First: "This is life eternal to know thee the only true God," which is the fundamental of the Principal. Second: "Ye shall know the Truth and the Truth shall make you free," which is the fundamental of the Principle. To understand the teachings of Christianity and receive its freedom it is essential to realize that although freedom is a bequest to man from God, it must also be a conquest of man through his comprehension of divine principles. Man has been compelled to discern that all life is governed by principles which he cannot disregard without entailing pain and suffering; that he becomes free from material ills in proportion to his knowledge and application of these principles.

How may we gain the splendid freedom Jesus realized? As we study the short record of his life we are amazed at the freedom to which he attained. God from Whom we have received the ability to think placed no limitation on our capacity to develop and exercise this power. Under the penalty of disaster, we are obliged to learn to think and work in principles. Beginning and ending in principle, that is the way God thinks us; we are under the compulsion of learning the truth about ourselves. Otherwise we find that the power which makes us akin to God is destructive and disastrous, holding us in the excruciating tortures of a self-made hell. Through knowledge of spiritual principles we release ourselves into a God-made heaven. Faithfully thinking and working in Mind Principles is the way to freedom.

The Freedom of Jesus.—To comprehend the great

Nazarene we must understand, first and foremost, that he was a human being with the same nature as the rest of the human family. The problems that confront us are the problems that confronted him in no less degree, but in even far greater degree. The human family has passed through two thousand years of unfoldment since his day on earth and has worked out many things unsolved in his time. The age-long struggle of the human race is for freedom. For this men have fought, suffered, prayed, worked and died. Only as we possess this supreme thing does life itself seem worth while. With nothing less is it possible for man to be content, for the pressure of a free God willing the freedom of His children is upon him, and nothing can content man that does not content God. There being but one Mind it is God's content in which man must rest.

We read of the miracles (wonder works) of the New Testament and we see evidences of a Power and Mind greater than that which we have known as human power and mind. Jesus walked on the water; took money out of the mouth of a fish; fed a multitude of people miraculously; stilled the storms at sea; healed diseases supposed to be incurable; raised the dead; and escaped the mob at the very edge of the precipice. He voluntarily laid down his life in the crucifixion and raised himself from the tomb; he appeared many times to his disciples after his death, passed through closed doors. He abolished materiality, time and space, through spiritual discernment into the verities of Mind.

These remarkable demonstrations of Mind be-

yond the comprehension of those who have been merely born of woman, he claimed were the result of being born again of Spirit, and of "repenting" (rethinking) his powers from the spiritual basis. This is not the process of ratiocination which we call thinking, but the pure knowing which we gain when we have left the processes of human reasoning and accepted the decisions of Spirit, permitting the Mind to be in us "which was also in Christ Jesus." This one Mind does not think as we understand the term, but knows all things with an eternally perfect knowing, and education in principles is to the end that we know its Truths.

Spiritual education consists in the knowledge of fundamental principles. The universe can be the result of One Power alone, otherwise it could not be a universe. "The Father and I are One," is not the scintillating pyrotechnics of an orator, but the basic statement of the principle, that man cannot be disconnected from his Source, that he can have no good that is not in that source, that God is interested in His children, their welfare being as near and dear as His own, *for they are His own expression.*

Freedom Through Knowledge of Truth.—Man has been created free and God knows that he is free always. It is not enough, however, to be free; we must know that we are free if we are to have the benefit of that freedom. We may be in an unlocked room through a lifetime and if we believe the door to be locked we remain prisoners. Lack of freedom then is merely lack of knowledge of being free; it is only through our individual knowledge of

Truth that we become free in very fact as we are eternally in Spirit. "If the Son shall make you free then are ye free indeed." No one can assist the struggling butterfly from the cocoon; its own inherent ability exercised is its resurrection. We set ourselves free by discerning the principle of man, who because he has his being in Mind is, as he is known to Mind, spiritually perfect. We are discovering that there are no locked doors in the universe; all open as we approach them in confidence of our right as the Son to go through.

In sense beliefs man suffers from auto-hypnotism and auto-suggestion. Spiritual healing and forgiveness of sin are de-hypnotization of man and set him free. Nothing binds man but sin, and sin is to think outside of the principles of Mind. As all discord is outside of music and all error outside of mathematics so is all sin outside of Mind. The Principal thinks His universe, and nothing short of thinking as He thinks is freedom, and to think as He thinks is to think His Principles. That man should set himself free by conscious knowledge of the Truth is the purpose of that Wisdom which knows that only what we work for do we fully appreciate, understand and enjoy.

It is essential to know the meaning of the word freedom. The belief that we are isolated fragments and can do as we individually please is the ignorance of materialism, not the freedom of Spirit. He who believes that he can think a private thought or commit a private act is unaware of the unity and processes of life. There is positively no such thing as a private thought or act; every thing that we think

and do rushes out into public view and "who runs may read." Perceiving this profound truth, Confucius fearfully cried, "How can a man be concealed?" Several centuries later the impossibility of concealment was disclosed by the Christian revelation. "For there is nothing covered that shall not be revealed; neither hid which shall not be known. Therefore whatsoever ye have spoken in the ear in closets shall be proclaimed from the housetops."

The Inner Light.—Our private thoughts and acts scream themselves back upon us, and our only escape from the distortions and perversions of wrong thinking is to learn to think according to the principles of Truth. Then we rejoice in truer interpretations of the invisible beauty and perfection of eternal Reality. As our insight becomes clearer the interpretations will be more and more representative of the divine model, until the perfect "likeness" of the "Image" is attained. No man can hide himself; he belongs to the public, and for the welfare of the individual and the race, the command is laid upon him to "Preach the Gospel, heal the sick, cleanse the lepers, raise the dead." Nothing in the spiritual world is endangered by our unfaithfulness; but the welfare and happiness of mankind is dependent upon our clear knowledge of Truth and our definite ability to demonstrate its perfection, releasing the human family from the errors which hold it bound.

To judge by appearances is to fall into sense beliefs; "righteous judgment" comes from an insight into principles. This is the resurrection into the Kingdom of God. Outsight must be constantly

corrected by insight into the perfection of the invisible Kingdom, as the artist defers to his model. There is no other way of salvation for the race except education in spiritual principles. Freedom is attained when, through recognition of eternal Truth, Spiritual Reality is released into consciousness. *Man* can never *fall,* but he who does not know God cannot intelligently reveal Him whose Image he is. The fall and rise of man are merely symbolic of the revelation of man to himself; first perceiving himself imperfectly, he later through revelation of Truth, sees the vision of the Son. As God's perfect idea, man is eternally and immutably held in the absolute perfection of Spirit. Infinite Mind can never change its perfect concept of man regardless of the ignorance and sin which obscures man's vision of himself.

Plato tells us of a winged race of men that once existed on the earth. Spiritually man has never been without wings, for being an eternal citizen of Heaven, he has the inherent ability to rise on the wings of Truth and Love to the consciousness of his estate. Man has never been elsewhere than in Heaven; knowledge of this fact is essential to the attainment of actual freedom. "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven." Materialism holds us in the bondage of ignorance. "The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings." Slavery inheres in material ignorance because we do not recognize the dynamic power of Truth to set us free.

The universe is dynamic and it responds to the

Master who speaks its language. If we do not comprehend the dynamics of principles, we are static which is death in a universe whose law is movement and growth. Music is everywhere, but it responds to us only as we consciously apply its principles. Spirit is everywhere; "He that keepeth Israel, shall neither slumber nor sleep," and He is responsive to us always as we speak to Him in terms of spiritual principles.

When we love Truth so much that we reject the boastful knowledge of materialism, we know that we must unknow much that we have believed to be true. Materialism is the tomb of ignorance; and the stone of our sepulchre can be moved only by inherent knowledge of the power of Life. God is life, and life is *power*. As children of Life, we must learn to speak in terms of the living universe, assume our responsibilities and fulfil them.

The Privilege of Right Seeing.—Recognizing our birthright we clear the mists of materialism from our own eyes, and thus aid our fellow man to do the same for himself. The ignorant shirker is bound in the prison of his own ignorance and selfishness. He who would be free must have the courage to assume his part of the world's redemptive work. No man gets more out of life than he puts into it; the evolution of consciousness is the self-activity of man functioning through the life of the race. If Jesus *received* more than any other member of the human family it is because he put more into his life and work than any other. God dignifies humanity through His confidence that it has the ability to discover principles, and the power

to work out its own salvation. He knows we have this intelligence and power, because He has given them to us. By taking hold of our privileges and bravely doing the Will, we look out gladly and hopefully upon the human race, with its unsettled conditions and gigantic problems, and reverently up to God Who trusts us with the task of seeing and utilizing His power in the solution.

No man can fulfil his obligation to his fellow man until he sees him as the Image of God. This is the real of every man. To see him in any other way than this injures him. "Henceforth," says Paul, "I see no man after the flesh, but after Christ." The Golden Rule demands the perception of God's Ideal of Himself in every member of the race, for we express our idea of man. This is the right thinking that casts out the devils of wrong thinking. It is the thinking that cleanses the leper and raises the dead. We help ourselves and our loved ones only as we see this is the Truth of the race. All thought is action, and every thought affects for good or for evil the racial consciousness. "Verily I say unto you, whatsoever ye bind on earth shall be bound in Heaven; and whatsoever ye loose on earth shall be loosed in Heaven."

We have all progressed far enough in moral training to be made very uncomfortable and indignant when we see corporal punishment meted out to any one, it matters not how we may persuade ourselves that it is deserved. We have abolished stocks and whipping posts. We shudder when we read of them in history, and we are grateful to think that we live in a more enlightened age. Fools and blind are we,

if we do not know that we need not fear him who can merely injure the body; for he who holds his body in spiritual consciousness is immune; he cannot be injured. Nothing that can be done to the body is comparable to what can be done to the consciousness, and so long as we think untrue thoughts we injure the very mainspring of the lives of others.

The martyrs of bodily punishment have often risen to supreme heights of consciousness, and were therefore benefited, not injured, by it. Those whom we bind on earth by ignorant thought are the diseased, insane, criminal, inefficient and poor. It is not stone walls which make a prison, but the conviction of sin is the prison of hell. John Bunyan wrote an immortal book behind prison walls, and Madame Guyon sang her sweetest songs there. A tomb could not shut Jesus in, nor could prison walls hold Paul and Silas; but the insane asylums, prisons, and hospitals of the world are filled because the race is not yet Christian enough to think in life's principles.

When we arrive at the Great Divide, the discernment between that which is spiritual and that which is material, we awake from the hypnotic sleep of sense and see the eternal Realities of Soul. We then find that our only work is faithfully to represent Reality. We have attained the spiritual insight and know that we are here for the purpose of revealing and imparting life. "I am come that they might have life and that they might have it more abundantly." *God reveals Himself* in each of us in a new way, so that when we open the consciousness to

God, it enables Him to reveal His eternal Will through us.

When we have obtained the gift of sight we find ourselves compelled to preach the Good News. We cannot keep still about it. To the inward eye of faith no condition is hopeless. We can open the doors that the sinner be freed by the all-powerful word of Truth, and with a blessing tell him to "go, sin no more." Do this silently if it seem inexpedient to do it otherwise. No man has delivered his soul from its obligation to another until he has done all in his power to aid him. He who in this way fulfils the law, looks the whole world in the face, for he owes no man. Aye, more, the man who has done his part dares to look up to God and demand the answers to his questions and the solutions of his problems. The commendation of God was upon Job as he did this, and Job received double for all that he had lost.

> "He who dares assert the I,
> May calmly wait, while hurrying fate
> Meets his demand with sure supply."

This assertion is the conviction of our sonship.

The gift of God is eternal life. All good, all virtue, all happiness, all substance, all companionship are the gifts of God; yet we have these gifts only as we fulfil the conditions. God has stipulations with regard to His blessings with which we must comply. We are compelled to learn how to take them. This is the divine love of a Father who would have His Son equal in consciousness to Himself to be worthy of his great inheritance. There is abso-

lutely no joy comparable to that which we experience through our own competence. No man who has worked out his own education and fortune would exchange with the man born with the proverbial silver spoon. God works and the Master Craftsman well knows that His greatest joy is to watch the growth of His own Creation. Would He be to us the Father He is were He to deny us this joy and privilege?

The Unity of the Race.—The two great commandments or principles in the fulfillment of which alone we are free, are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself." The universe being one can have no diverse interests. The welfare of the unit is inextricably bound up in the welfare of the race. "What is good for the hive is good for the bee." So back of every thought and act the question to be put to one's self is, "Is this good for the race?" If it is, then do it with the whole heart; if it is not, it is to be shunned as something which would menace the individual life.

He who would divorce the Principle from the Principal will do no great work. It is simple to learn the principle for self betterment; this but makes the technician. Of itself it makes life but a meaningless workshop. The principle is but a means of expressing God, and as a means to this end it makes the conquest of these means the stimulating tonic of spiritual education. Education in spiritual principles is the preparation we make in order to

become efficient co-workers with Him, and thus to carve out our magnificent destiny from His Purpose. Divine inspiration is felt only by those who love and who know that they are beloved. We will and can escape many miseries and inefficiencies through a perfunctory application of the principle, but he who would come forth in freedom and in power must work always for the approval of the Father; work to hear the Voice say, "This is my beloved Son, in whom I am well pleased."

The greatest thing anyone can do for the race is to bring his own life to fruition. It is this which has earned for Jesus the title, "Saviour." He saved himself and so has given us the concrete method by which we are all to be saved. Salvation has had a vague, indefinite meaning because we have thought it referred to another life. It means safety, soundness. It is immunity from evil here and now. It is spiritual efficiency and the ability to meet definitely life's problems with a conviction of mastery. It is the revelation of the power of God through the consciousness of man. It is the completion of the unit with the consciousness of the Universal. It is the revelation of the power of God through the consciousness of the Universal. It is the revelation of the power of God through the consciousness of man. It is that condition which results when the Father works unimpeded through the consciousness of the Son.

Freedom Through Love.—It is from the eminence which made Abou Ben Adhem great that we enter into the clear seeing which is freedom. The lovers are the only free men, for they have lost their

cramped beliefs of themselves and found themselves in the free Mind of the Universe. The time-server whose thought is self-centered is a prisoner, his life having no outlet. That man is free who asks only for the privilege of serving and giving his life wholeheartedly to the task of making the world a better place to live in, because he lets the light through his consciousness from the spiritual world. Christianity shifts the center of thought from self to God and looses the life in service to others. This change in the inner life is as radical as that which took place when the race perceived that the sun was the center of the solar system, and the earth revolved around the sun.

Real religion and undefiled is to love God and man. This can be done only as we rise out of the night of sense into the light of Soul and Spirit. Life becomes infinitely worth while as we discern God, and the work we must do in order to reveal His Character and Nature. Our lives then become purposeful and meaningful; we lose pauperizing self-pity, and make every event the tide in our affairs that leads on to fortune. The days are all too short for what we find to do, every hour is filled with worth-while occupation bestowing its blessing upon us as we leave a benediction in our wake.

He who opens his heart in love and faith will see, and "the eye once bared forever sees." Then, either in the home or the workshop, out on the highway or in the social gathering, there comes to us the opportunity to apply the principles which sets free the hidden light and glories of the invisible. Man is a candle in God's consciousness when he knows

Truth. One light can kindle many others and thus throw beams afar.

Attaining and Resting.—Two reclining figures shown at the Panama-Pacific Exposition were well worth study. One was called "Upstream," and the other "Downstream." Art does not preach to us, but it compels us to see and do. Its lessons are impressions, and preceding any expression there must be impression. In Upstream, every muscle was tense, the eyes peering ahead through the distance to the goal. The co-ordination of the head, shoulders and limbs revealed the unity of concentrated effort to reach a certain destination. Yet the strain was not painful, it was merely the result of something so purposeful that all the attention was focused to the one end of reaching the head of the stream.

Downstream had committed herself to the current. Perfect confidence, that no more was required of her than to trust the stream, was expressed in the whole attitude of the buoyant body. She had abandoned herself to the water, knew Love was her pilot, and she was being carried out to the great somewhere she desired to reach. Nothing about the purposeful body suggested aimless drifting; everything expressed the surety of being carried on the bosom of the current out in the middle of the stream where the safe sailing was to her home port. The absolute joy of the beloved one who has given herself without reservation to her lover was apparent in the rapt expression and clothed her about as an atmosphere.

Upstream is the effort we make to learn and

apply the principles of life. We find ourselves in the broad drift of mortal thought, and if we let ourselves go downstream before we have reached the head waters we shall be carried into swirling eddies or wrecked upon the rocks on either side. Danger lurks everywhere, drifting along in mortal thought, and we find ourselves at last stranded, lost in hopeless inefficiency and materialism.

There is no safe landing nor home port to be made save as we start with the current from the head of the stream. There is no way of reaching any way-station save as we start with the Principal and work out His Principles. The first thing to know about anything is its principle; when we have that we are in possession of the thing itself, and not before. The principle of anything is the origin of it, and is the inherent constituent which is the essence, or substance composing it. Man, his body, supply and work are all hid in Principle, the original thought of God to which we must have constant recurrence, until we no longer live, but Christ liveth in us.

A principle is that element which, when comprehended and applied, reveals the original thing. A principle in consciousness is absolute concentration and conservation in thought. When we perceive principles we are unable to think otherwise than the way things are, and this is the Truth that frees. Those principles which we establish in consciousness by immutable law must be expressed in body and conditions. We *pray availingly* with principles in consciousness, and this is the only prayer that can

avail in a universe which is composed of Principles, that is, of God's thoughts.

The Father and the Son.—When we discern that man is neither creative nor inventive, but a discoverer and an interpreter, we have a clue to the work that the Universe demands that we do—"work out your own salvation." Every faculty, every power, every virtue man has, is a perfect thought in the Consciousness of the Infinite. Not one of them can develop, deteriorate or ever be lost. When we learn that all we can do is to become conscious of the perfection of our faculties, because they are all inherencies of Divine Mind, it can then be said that we possess them in Truth. Man is a consciousness of the faculties, powers and virtues of the Creator. The Father shines His Perfection upon man, His child, and man reflects these back upon his Father, in direct proportion to his perception of them. The principle of every faculty is the thought of Mind concerning it. These faculties are perfected to our consciousness as we locate them in God. When we know our powers are in Infinite Mind, we cease to be under the sway of the subconscious beliefs and thus destroy their limitation. Through spiritual perception we discern the faculties and powers inherent in the Principle of man and thus establish them in consciousness.

It is a law of physics that every action has its equal and contrary reaction. Gaining the knowledge of principles is the upstream work of action; the reaction is downstream. We can never come downstream from a farther distance than we have gone up. It matters not what we study, whether it

be a science, an art or a craft, at first all of the attention must be focused upon it. Principles must be carefully and intelligently comprehended, so that our thought always conforms to them. Loose thinking is as disastrous as live wires carelessly handled; all the troubles in the world come from it.

When we have mastered the principles of life we are in the divine order of the Kingdom of God. "Order is Heaven's first law," and no one can be in Truth who is not in that law. With principles firmly established in consciousness we feel the sustaining Infinite holding us within Himself. In ease and confidence we work out conditions through the principles we have mastered, and thus we stand in the way of new revelation. The light grows brighter and we feel the conviction of limitless possibilities with principles in consciousness. We go into the mind of God for principles, we come out into expression over them and find as the great Way-Shower so positively assures us, that we shall "go in and out and find pasture."

Inspiration is the result of our knowledge of Spiritual Reality. To him who has incorporated principles, life is easy and its burden light. He feels himself then greater than anything that comes against him, and he experiences a keen sense of joy in the consciousness of this power. Jesus realized this when the man born blind came to him for healing. It was his opportunity to reveal the power of God. The more we use power the more conscious we are of power. Power is not greater because Jesus stood in it, nor is it less because you and I stand in it. Power *is*, and he who believes in

Omnipotence does, to the extent of this belief, work easily in it. As a young high school student said, with lighted face, "There are no problems when you understand principles."

All education is the perception of principles, a series of *opening the eyes*. Columbus opened his eyes and perceived the shape of the earth; Newton opened his eyes and perceived the law of gravitation; Copernicus opened his eyes and perceived the relative position of the sun and planets; Jesus perceived the spirituality of the universe and of man. Every one is free to the extent that he perceives the spiritual principle of man. Freedom is the expression of life through principles.

Accomplishment is natural and easy when we know principles. We are then yoked with Omnipotence. The short and easy way is to identify one's self with Mind which knows all things and in which is the idea and substance of all things. We thus "reach the journey's end at every step." Eliminate every belief which does not emanate from Mind. This is the way to enable Mind to possess us, and it is in that possession alone that we actually find the Way. Just as the boat that Jesus boarded was immediately at the shore, so we find ourselves at the shore of Freedom, spiritual expression, when we have right ideas.

The universe is a Divine Theocracy, in which there are no power stations nor middle men on the way. Each receives his own commission from the Principal and each must start from the Head of the Stream; for the new work and the new name are given to each individually, in the secret trysting

place of Father and child, at the Head of the Stream. From the Principal, which holds the idea of each individual unit, each starts outward on the wings of faith in his own individual genius. In every one, discovered or undiscovered, is an ideal which when found confers a benediction upon himself and the race.

A Divine Theocracy can be nothing but a Divine Democracy, and a "government by the people and for the people," can only be established on the basis of the equality of man because of the unity and integrity of the universe. The Golden Rule is the natural impulse in the hearts of men when they discern the spirituality of the race. It is he only who is faithful unto death (of the mortal misconception) that receives the Crown of Life—clear discernment of the Principal and the Principle.

CHAPTER IV

THE KINGDOM OF HEAVEN.

For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Luke 10:24.

Kingdom Centric.—Artists point out that to get the idea of a picture one must find the center, and from this see the relationship of all the objects in the picture to it, for every object in the picture is the elucidation of that center. In music we must catch the theme or motif in order to enter into it comprehendingly and sympathetically. We are told that the best preacher has but one sermon, the best author but one subject. Certainly this is true of the Great Teacher for we find the Gospel story centered in his one theme, "The Kingdom of God" or "The Kingdom of Heaven." In a multiplicity of ways and with a wealth of illustration he endeavors to compel this into the consciousness of his people.

The "Kingdom" was, to Jesus, the only Reality. Everything that was not of it was "a lie," and had no Truth in it. Seeing this Kingdom so clearly himself, Jesus "marveled" that others could not perceive it also. Eternal Life, he taught, was the result of being aware of the Kingdom, and, by precept, example, elucidation, demonstration, and in-

ducement, he endeavored to lift the consciousness of men to that life. This Reality fills all space; therefore it cannot be "Lo here or lo there," for that which fills all is locationless to human measurement. That which constitutes the beauty, integrity, and perfection of the Kingdom is Spirit, and only he who worships in Spirit and in Truth can discover this great universal Realm. All perceivable things have value only because of their relationship to the Kingdom.

The Kingdom of Heaven.—The Kingdom of Heaven in its objective sense is the Reality of the universe. It is the absolutely perfect spiritual creation in the infinitely aware consciousness of God. It is guarded from all intrusion by the vigilance of Him who "slumbers not nor sleeps" in the loving watch He keeps over it. It is radiant life, indestructibly established. Its fullness renders any vacuum or imperfection impossible. Its peace and harmony are the result of everything being complete in itself, for here is the Real of everything, the God Idea of it. The all-pervading love is its own consciousness of unity; for, being All, no one and no thing can be outside its beneficence, or can possibly be in opposition or alien to it.

The Kingdom of Heaven in its subjective sense is what has been induced into our consciousness by perception and demonstration from the consciousness of God. The Kingdom of Heaven is in this sense, what we are aware of in the manner that God is aware of it. Heaven is not a place to which we go when we die, but it comes to us as we die to mortal unbelief and perceive the luminous Creation in which

we live, move and have our being. Spiritual education is to become conscious with the consciousness of God. It is to leave human misconception and

> "Make ready the way of the Lord,
> Make His paths straight."

Spiritual education and efficiency is the ability to permit Mind its unlimited expression through us, through the removal of limitation and a conscious knowledge of its potency.

Until we cease to think from a material basis we cannot think in "Spirit and in Truth." Thinking correctly is praying as taught by the Master. All true thinking is creative in the sense that it is interpretative of Reality. The tremendous emphasis which Jesus laid upon the Kingdom as a present Reality compels us to realize that his Gospel is "Kingdom centric." To him the Kingdom is a high tower immediate and available to which to flee from all the ills which menace and restrict life.

Spirit is an all-pervading atmosphere and, as we become aware of it, we are changed. It is an utter impossibility to be aware of this realm and not be *renewed*. We cannot, by any kind of mental gymnastics, be conscious of a spiritual and a "material" realm at the same time; we cannot see unity and retain a belief in separation. We are loosened from the stupid inertia of earth limitations and quickened from indolence to industry, from incompetence to competence, from oppression of material bondage to spiritual freedom, as we become aware of the Kingdom.

The New Covenant.—After the resurrection the disciples expected the immediate return of their Master. They had not perceived the significance of the words, "It is expedient for you that I go away." Every one is as indolent as his vision permits him to be, and if some one possessing the power of Jesus should remain and do our task, the accomplishment of which enables us each to become an efficient co-worker with God, we should not be compelled to work out our own salvation. However, as soon as we do perceive the Kingdom, "A spark disturbs our clod," and work we must under its impulsion.

The Kingdom of Heaven is God's gift to man, but even though it be a gift we must learn how to receive it. We must perceive in the first place what it is that God has willed to us. The New Testament is a record of God's Will to His children. It is the new insight into the Eternal Will of God for man. Certain conditions must be fulfilled in order to gain the inheritance which has been bequeathed us. Discovering the Kingdom and what it is, we learn how to fulfil the conditions. The Kingdom of Heaven is a condition of harmony, perfection, and power which is the God idea of life. He wills that His children have this condition in order that they have His joy, fulness, and completion.

We must pay a price for all things of worth. This price must be in the terms prevailing in the realm where we purchase. Material things we buy with coin, exchange or labor, but spiritual things are not so obtained. Money may buy a house but it can never purchase a home. Self-discipline, self-sacri-

fice, a love so deep, pure and true that our lives are lost and then regained, are the spiritual terms for a home. Other price than lesson-money is required to make musicians and artists. To gain the Kingdom there must be the discipline which clears the discords of sense, then the accurate education in the perception of principles, and the sensitiveness which feels spiritual harmonies. In this way only can we bring the Kingdom of God to consciousness and become actual citizens of the Kingdom imbued with its power.

The Millennial Dawn.—The Kingdom of Heaven is like unto a man seeking goodly pearls; and having found one of great price, he sells all that he has and buys it. Every vagrant thought, sensuous pleasure, and selfish desire must be discarded. No love, no work, no joy but that which is spiritual must remain with us. So long as we cling to any sensuous pleasure or thought we are just so much out of the Kingdom of real love, joy, and accomplishment. The Kingdom comes only on condition of absolute possession.

A Kingdom is a government which acknowledges a ruler; the Kingdom of Heaven is absolutely ruled by its King. Only those who consciously regulate their lives by Truth can be citizens of this Kingdom. Intelligent comprehension of its laws; loyalty to the King; obedience to His commands—not from an automatic serfdom but with the joyful acquiescence of the son and heir—individual responsibility for the welfare of its other citizens; these constitute the requirements of citizenship in the Kingdom. One can be neither a mathematician nor a musician who

is not absolutely governed by principles, and he who would have the benefits of Heaven must be out from under material misconception and be completely governed by spiritual principles.

Today is the dawn of the Millennium. It is an age when we are throwing off the shackles of matter through perceiving spiritual Reality. We are sundering the bonds of selfishness and freeing our lives gladly in service. We are rending the narrow confines of nationalism and welding the nations into universal brotherhood. Again are we perceiving through the rent in the veil of the Temple the mysteries of the Kingdom. In co-operation only can the welfare of the races be found. The belief in separation from God and fellow man has brought the suffering of the human race. In unity only is strength, and united to God and man we draw nigh to the consciousness of the Kingdom of Heaven.

As never before since the days of early Christianity we are talking together of the deep things of the Spirit, relating our spiritual experiences to those who comprehend and in turn tell us "the great things God hath done for them." Spiritual experiences seem the normal topic for conversation. Cosmic visions, healings, demonstrations of power, progress in every line, the result of the new insight which the race is receiving, these are social themes as never before. Things are now done through knowledge of spiritual law which would have been thought miracles a generation ago, but are now seen to be the inevitable result of applied principles.

Discovering the Kingdom.—Revelation is derived from a Latin word meaning "to draw back the veil."

The purpose of Christianity is to free the holden eye that we may see the glories of the Within. He who has risen above the fog-line of human belief into the eternal sunshine of pure knowing, is no more disturbed by the distortions produced by human thought than the defective negative of some well-known subject disturbs the photographer. If the negative is untrue he knows it has not represented the subject. If one perceives spiritual creation he knows that an inharmonious or materialistic representation is never correct. God is Spirit and only the spiritual can represent Spirit. The mental camera has been defective if the subject has not been truly revealed, and not creation itself.

Holding in vision perfect creation, Jesus corrected the portrait by the living face of eternal Reality. The Kingdom of God is the model to which all thought *must* conform. Jesus adjusted the camera in the mentality of the sinner and the sick, restoring spiritual vision, thereby forgiving the sin and healing the disease. Sin is only forgiven as we correct the error and forsake it; disease is healed by destroying the material unbelief which underlies it. Those who possess the "immaculate perception," as Jean Parke calls it, automatically heal, for healing is the natural consequence of this revelation.

Jesus and the Natural World.—Every natural thing was to Jesus symbolic of the spiritual world. His homely pictures of familiar things make him the supreme teacher of all time. From the Reality before his vision, he drew his delineations with the

skill of the artist and language of the poet. "God is the perfect poet and in His Person acts His own creations," was the insight from which illustration and parable were drawn and his healing work accomplished. He belongs to no age because he is of all time. He belongs to no country because He uses only that which is the common property of all countries. Men's differences are all artificial; their unities are permanent and universal. There being one common Mind, differences disappear as we rise into it.

The clouds in the sky; the wheat and the tares; the merchant and the pearls; the woman sweeping the floor; the birds of the air and the domestic fowl; the men plowing; the laborers of the vineyard; sowing and reaping; the outgoing traveler and the returning pilgrim; the flowers and the trees, all become illustrations of spiritual values as he interprets them. All was grist that came to his mill, and the parallel between the natural and the spiritual makes a wholesomeness and sanity utterly lacking to the ultra transcendentalists who do not perceive the Cosmic Purpose in the education of man.

Earth was to Jesus a mountain from which he could ascend to Heaven, a necessary grade preliminary to the larger life of the Spirit. No one can side-step it, its problems must all be solved through perception of spiritual laws. Earth life is simply the portal of Heaven and he who would arrive at the higher mysteries and meanings must do it in vision. Lover and appreciator of the natural world, as Jesus was, he still pointed with unwavering persistency to the inner realm which he called the

Kingdom of Heaven. A spiritual law can be applied to and correct every ill known to the race. Conditions which to finite belief seem unyielding and are regarded as laws are transcended as we comprehend spiritual law.

Is it a "law" that fire will burn our bodies? We are coming to perceive that spiritualized man may stand in it and be immune. Is it a "law" that man cannot walk on water as he can on land? Jesus walked upon it in safety, and Peter also while his faith upheld him. Is gravitation a "law"? Very recently a scientist told one of the authors, "I doubt its permanency," and another famous scientist has declared of it that it is a "rough approximation." The ascension of Jesus contradicts it as being real at any time to spiritual discernment. Spiritual man recognizes levitation through which God holds up His Creation in indestructible security as the only law. There is but one law and that is spiritual because the universe is always spiritual regardless of how it seems to finite sense. So-called material laws are all mortal limitations.

The Power of Spiritual Consciousness.—Keeping in vision the Kingdom of Heaven as the only basis for thought and act, we meet each day's work with a conviction of power. So long as we remain with the Vision we cannot fail. It enables us to destroy human limitation by refusing to accept it, and enables us to make a true re-creation of Reality. "Greater is he that ruleth his own spirit than he that taketh a city." There is no way by which inefficient human thought may be quieted but by persistent effort to gain true thought. No one can

think right and wrong at the same time; one ceases as the other enters. By closing the door on the under side to material doubts, fears and limitations, and opening it on the upper side wide to the revelations of Divine Mind we gain dominion over thought.

Mind is God and to be in it we must think in its principles. The eternal speech of God to man is through principles which man learns in order to be free. According to the allegory man was placed in the Garden to "dress and keep it." He has been placed in Mind to keep it pure and true, to reject the encroachments of untrue and unprofitable thinking, and to acquire that knowledge which enables him to interpret the Kingdom of Wholeness.

The entire visible universe, with its elements of air, water, fire and earth, is subject to man as he governs his thought. All the limitations of finite sense are destroyed as we comprehend spiritual law, and the things feared in human immaturity rendered null and void. Nothing in life is injurious to man; all is for his benefit. Truth will give man the mastery over all earth conditions. No man is free so long as he can drown in water, burn in fire or be buried in earth. His mastery must come through knowing the spirituality of the universe and the immortal security of spiritual man. It is useless to try to understand God through intellectual processes, for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." Revelation alone enables us to understand that "All power in Heaven and on earth hath been given unto me," an assertion made by him who claimed no private privilege but declared that all he

accomplished could also be done by any other who obeyed the Will of the Father as he did.

Cosmic glimpses are borne in upon us in moments of quiet relaxation, when we cease from the strain of human strife and permit them to come. These perceptions are growing more general and are confined to no race nor creed. Poets and thinkers of all civilized countries and centuries have been sensitive to the spiritual realm. There is a wideness about the revelations of God, that, like His Mercy, is as the wideness of the sea. He, the universal Father, is no respecter of persons, churches or countries. His love abides in its eternal integrity and perfection and he who would be of it must keep the universal vision and not fashion a new creed which would be but another limitation of Him who cannot be limited.

Transformation Wrought by Understanding.— The Great Teacher is far more than an observant naturalist. There is also in his teachings an illuminating knowledge of chemical transmutation. "The Kingdom of God is like leaven which a woman took and hid in three measures of meal, till all was leavened." The yeast changes the composition of meal so that it is another composition from that which it was before. And this is a true symbol of spiritual transmutation. Both authors have experienced this change. Neither would be on the earth plane had not this chemical transmutation occurred in consciousness and raised up the bodies which would otherwise have been laid down in death.

We are "clothed upon, that mortality might be swallowed up of life." The consciousness of God

induces itself upon us as we wait upon Him, with humility and obedience. It is not our titanic human efforts which earn for us the Kingdom. It is the conviction of our divine sonship which inherits it. We do not actually possess the Kingdom, it rather possesses us. A child of the Kingdom knows himself in the all-knowing Mind, and cannot think of himself in any other terms than those in which this Mind thinks of him. The only standard by which God can think and judge man is the criterion of His own perfection. He has never seen man otherwise than perfect, and thus the secret spur in each is for this supreme attainment.

"Each thing chiefly desireth its own perfection, and in it quieteth every desire and for it is each thing desired. And this is the desire which maketh each delight seem insufficient, for in this life is no delight so great that it can satisfy the thirst of the soul, so that the desire I speak of shall not remain in his thoughts." The innate desire of man is this perfection, the Purpose of God for man is this perfection, and we shall be satisfied only as we "awake in His likeness."

We have power only as we stand in Power, and this is in the Kingdom alone. Then the only way to power is in the advice of the Master, "Seek ye *first the Kingdom.*" In the Kingdom all that we desire comes to pass, for our intelligence renders us incapable of desiring anything but the establishment of this Kingdom in the consciousness of all men. Under human belief we strive, struggle and labor for that which we receive as a *gift* after we have discovered it and complied with its conditions.

We defraud and defeat ourselves by impotent yearning, thereby wasting the substance that would buy the bread. The immortal poet says,

> "We may outrun,
> By violent swiftness that which we run at
> And lose by overrunning."

The Kingdom of Heaven Is at Hand.—"Why," we were asked recently, "have I never had home and love when I have wanted them more than anything else all my life." "Because you have never believed that you had received them, and so never gave God the chance to give them to you," was the only possible answer. The question revealed a condition of thought neither receptive nor creative. We do not take a hammer and pound into a camera the impression that we wish to make on it. Spiritual gifts come to us in like manner for the mind of man is a sensitive camera which receives impressions from the spiritual world, by believing in the unseen Reality. All good awaits in the Kingdom our acceptance of it. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Back of all objects visible to sense, stands the Real in the Unseen. The natural object is but the outpost, the indication of the spiritual Reality. Those who are seeing past the three dimensional world have difficulty in finding expressions and adjectives able or fit to reveal the radiance and wonder of it. Not many are endowed with the magic pen of Paul of whom it was said, that he filled his words so full that they creaked and cracked under the burden placed upon them. However, he who

sees the Kingdom must testify of it as best he may. They who serve Soul instead of body, Spirit instead of the world, find strands of the infinite glory woven into the woof and warp of their lives. The best testimony we can make for it is a definite spiritual efficiency, in the work we are doing to reveal it.

Working in the Light.—Working in the light of the Vision we see the Purpose, and the task is easy as we come to see that the Spirit does our work, thinks our thoughts and is wholly responsible for our welfare. Man's only responsibility is to know the Truth and permit the Spirit to have the right of way, and work with it for the welfare of the race. No one sees the spot in nature quite so clearly as he who would transfer it to his canvas for the delight of others. No one hears the universal harmonies as he who would transpose it that others may hear too. Man is a spiritual artist working out his own salvation as he receives the Kingdom into consciousness, "The Father worketh hitherto and I work." We transcend time and space by work well done and ally ourselves with the true workers of every age. Work worthy of the best that we have in us lies all about us as we keep in vision the great model, the Kingdom of God.

Creative work is compulsory as we gain the Vision. The secret springs of the individual genius in each are released by the great discovery. No one can be unhappy, discouraged or lonely if he has found his own life and his own work in Spirit. No work is real that is not joyously done. True work is neither drudgery nor labor, but the glad releasement of ourselves into the task that confronts us.

Heaven is never stagnation, but purposeful, directed action. We move in it in majestic rhythm from one climax to another in the infinite unfoldment of its glories through us. Man's work is a faithful revealing of spiritual creation.

"For more is not reserved
To man, with soul just nerved
To act tomorrow what he learns today;
Here work enough to watch
The Master work, and catch
Hints of the proper craft,
Tricks of the tool's true play."

Working in the light of the Vision we find ourselves leaving the valleys where the little people live, the weaklings under material belief. We find ourselves on the road with the giants of spiritual enterprise. We find the comradeship of true friends and helpers, those who are doing the worth-while things and who stimulate and inspire us to greater accomplishment. Here on the road to the Great Somewhere are real seers, real thinkers, real workers. Man must consort with his own kind, and brave men and women, each doing his part in the world's work, are always in advance movements. These workers are burdened with no piety, but power is the atmosphere in which they walk. Comparison with another's work is not courtesy in this company, for each is recognized as original with inspiration direct from the Almighty. Neither creed, college nor ancestry is inquired into when we meet free men and women, for we all work and worship "in that fane most catholic which God hath planned," for the revelation of the Kingdom.

One who keeps the Kingdom in sight cannot fail; success is compulsory. He succeeds for the same reason that his portrait is registered if he stands before the open shutter of the camera. When the conditions of the camera are fulfilled the portrait is the inevitable result. When we fulfil the conditions of the Kingdom of Heaven the undeviating results of its realities are recorded in our lives. True success is first, last and always *inner*. It is ability to see clearly, to think definitely, to create originally. Real success is measured only by faithfulness to the great design.

Right Identification.—The secret of attainment is never to identify one's self with that which changes. Garments are always transient and change with every milepost one passes. At every station one finds new garments, the Father meeting us with the ring, the robe and the shoes. He never tires of meeting His returning prodigal, and infinite is the variety of blessings He has at every milepost of the journey Inward. When one has the substance of the thing in consciousness, one gives no more thought to the outside, the semblance of the thing, than one does to one's shadow, for that follows the body—it can do no otherwise. When we know where we are going all nature is in league to aid and provide for us.

We are substantial only as we reveal spiritual Realities. Character becomes permanent and stable only as we are allied to Infinity. Poise and balance are then in the mien and actions. External troubles or disasters never disturb those whose lives are centered in the Kingdom, and they meet all conditions

with a sense of mastery. Those who are of the Kingdom convey a sense of large reserve power as of those who are living well within their income, with the principle safely secure "where rust doth not corrupt, nor thieves break through and steal." Allied to Infinity something of its power and inexhaustibleness must be conveyed to every passing wayfarer.

We reveal the characteristics of God through our lives as the Kingdom of God comes into our consciousness. Character is defined as "a mark engraved or inscribed, a seal, stamp or impression." Character is what we have engraved upon consciousness through "seeing the invisible," which becomes "invisibly visible" as we permit the love, intelligence, competency, and beauty of it to illumine our way. The Kingdom of Heaven is a present Reality and this day may we be with Him in Paradise, exiles on a foreign shore no more, but safe and whole in the Kingdom, which was, is, and evermore shall be.

CHAPTER V

THE PROBLEM OF EVIL.

Why do ye not understand my speech? Even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.—John 8:45.

The evil is null, is nought, is silence implying sound.—Robert Browning.

Science Discovers No Evil.—If God be the only creator, how and whence came evil? This is naturally the first question when the inherency of God in creation is promulgated. If God be love, whence the hatreds, strifes, wars? If God be perfection and life, how happen chaos and deformity? These are pertinent questions, and only that teaching which gives an intelligible answer will be accepted by intelligent men and women. To seek to know, to shape in thought, to estimate truthfulness and beauty and to find adequate modes of expression; this is real thinking. No one can be said really to think, who does not know what Truth is, and from this basis to judge evil with righteous judgment.

The answer to the above questions must always be, that in God's universe, chaos, disease, hatred, strifes, wars and death do not exist. A divine

power holds the constellations and solar systems in their places, and a divine order inheres in their relations to each other. There has been neither lapse nor deterioration in the order of creation during historic ages. The seasons come and go in conformity with the conditions we trace. The relation of our sun to its planets and of all suns to their planets is the same today as it was to the first man on the earth with sufficient intelligence to perceive it. Viewing life from this standpoint the positive assertion must be made that evil conditions do not inhere in the universe. This is the agreement of our scholars and the conclusion of their philosophies.

Revelation Finds All Perfect.—There is another source of education than that which relates to our great external universe, whose testimony corroborates and supplements that of the scholars; it is that of the seers, who proclaim, from the evidence of soul experience, an inner world not visible to the senses of man. The clearest vision of the long line of seers which our literature chronicles, is that of the Carpenter of Nazareth. So clear and radiant was his vision of Reality that he asked: "Which of you convinceth me of sin?" There is absolutely no flaw in the perfect spiritual realm which he named, "The Kingdom of Heaven." Thus from the testimony of seers of the world within, and of scholars of the world without, creation is, as pronounced in the first judgment: "very good."

The great universe which we absorb into consciousness as we stand under the vast dome of the arched heavens on a starlit night, being perfect, the invisible world which opens to us when in divine

communion with the Father being perfect, imperfection is seen to be entirely due to that state of consciousness known as human. Evil inheres neither in the invisible nor visible universe. Evil is perceived only by human consciousness and is the product of it, the uncertain movements of a chaotic state of thinking which has not reached the definite conclusion of the spirituality of the universe.

Where Evil Is.—To define evil it must be brought within the narrow confines of the baseless thinking of individuals, and analyzed from the particular instead of the general basis. When man fails to perceive and obey divine principles he is invariably confronted with a disturbance of nature which he calls evil. These disturbances are incomprehensible to him and subjugate him. Evil, therefore, lies only in the thought, vice, cruelty and diseases of sentient beings, and is the result of ignorance. Events and conditions to which man's ignorance render him subject, affect the lives of individuals only; the infinite rhythm and accurate order of the universe is untouched and untouchable so far as individual interference is concerned.

Evil is that condition of thought known as mortal. The word mortal means to die. It is death-thought because it is not God-thought. The belief in evil has been a "murderer from the beginning" because not based on Reality. Man is compelled by an inherent impulse to find Truth for his own safety. The mother bird throws her young from the nest thus compelling them to learn to fly, and a Father who is Infinite Love, Knowledge and Power, throws man on his own resources compelling him

to find Truth in order to live. "It is not the will of your Father, which is in heaven, that one of these little ones should perish." It is the eternal will of the Father that all his children shall rise into "the resurrection and the life." God's supreme purpose for mankind is that they "know infinitely," and that they "love infinitely," and thus attain eternal life. Surely no soul travail is too great a price to pay for those treasures, which make us as "perfect as is the Father which is in heaven," and bestow upon us His own conviction of power.

Evil is Sense Error.—Earth life with all of its conditions is the university of God in which man is educated in order that he may, as Jeremiah expresses it, "stand before the Lord of Hosts." Evil is ignorance, vacuums in the consciousness of human beings which must be *filled* by knowledge of Truth. The evils in our lives are conditions which we have not overcome; and conditions will remain the same with us until through spiritual discernment we destroy evils. If we have not health we have failed to work out wholeness; if we are ignorant we have not worked out our education; if we are vicious we have not worked out our sanity; if we are poor and imcompetent we have not attained conscious efficiency and supply. We can only "stand before God," when we meet, with a conviction of mastery, every demand that life makes upon us. The purpose of God is the evolution of,

"The catholic man who hath mightily won
God out of knowledge and good out of infinite pain;
And sight out of blindness and purity out of the stain."

Evil is the result of ignorance of the nature of the universe. The universe is a realm of perfect ideas, Infinite Mind's eternal thoughts. The vision of the present writers enables them to testify that the ideas of God are thought *forms*. These perfect forms are visible to man only as he transcends material beliefs and sees with the single eye of Spirit. Evil is seeing double, the result of eating of the tree of knowledge of good and evil. It is believing that there are two powers, good and evil, and two substances, Spirit and matter. The allegorical story of the "temptation and fall" is understood by the student of modern philosophic thought. Immanuel Kant wrote: "This world's life is only an appearance, a sensuous image of the pure spiritual life; and the world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we could see things and ourselves as they are, we would see ourselves in a world of spiritual natures, with which our entire real relation neither began at birth nor ends with the body's death."

The serpent in the allegory is the sensuous appearance which our imperfect senses report. An idea lies in abeyance in consciousness until the reason accepts it; then it enters the subconsciousness, and from that instant it is the controlling influence; if the belief be false we become subject to it. Thus the fall is not an historic incident, but a daily occurrence in human life. When we accept the testimony of the senses we *fall;* when through spiritual discernment we perceive Truth we *rise* into "the resurrection and the life."

Eliminating False Beliefs.—Our whole educational system rightly understood is the "forgiveness of sin," or the correction of sense testimony. The earth is not flat as it was formerly supposed to be; Columbus disproved it. The earth is not the center of the solar system; Copernicus discovered the truth about it. Man is not a material being subject to disaster; the resurrection of Jesus established man's spirituality. The universe is a spiritual creation composed of God's perfect thoughts, and this is all that really is. The material misconceptions of the race are completely destroyed as man becomes spiritually illumined. When he perceives the real, the model is in his consciousness and real productive work must follow. "He who perceives the design must rule over it, and will that which is to be."

Evil is thinking outside of spiritual principles, and has no origin nor creator, for it is not anything in itself. A no-thing can have no creator; it is first and last the result of a misconception, and a misconception is failure to perceive and report reality. The man who makes a miscalculation in mathematics becomes more hopelessly entangled the further he proceeds. He is *lost,* and his only hope is the destruction of the first error and with it all the consequences it entailed. The application of the principle gives him results; miscalculation plunges him into confusion, from which only the perception of the principle of mathematics can rescue him.

Sin and Evil One.—Evil is sin, and that is "missing the mark." It is failure to perceive and apply spiritual principles. Sin is much deeper than a

mere moral infraction of social ethics, much more searching than that which humanity has recognized as wickedness. Sin is every thought and act which is not true to spiritual Reality. If we are not thinking in Reality we are sinning; that is falling below the mark of real thinking. To fail to think the way a thing is can never be real thinking; real thought is dependent on thinking the way things actually are. Sin produces dire consequences, for the nature of thought is to become visible. The things that we see are all thought forms in our own consciousness, and reveal the thought with photographic integrity. To correct a sin thought find the Truth and the form is immediately and automatically corrected.

A sin which becomes visible is a nonentity, for it has no counterpart nor model in the spiritual world. The nonentities of sin have no power and no reality save what is given them by the sinner who believes them to be real. All deformity, all that is repulsive, all diseased conditions are the products of sin. Sin inheres entirely in the false belief and not in the true man. Yet the true consciousness of man is obscured so long as there is sin, as surely as the ability to work correctly in mathematics is absent so long as miscalculation blocks the true solution. In sin man is hopelessly *lost* in the confusion of thinking out of Principle.

Sin is indirection, a cross current against the universal order. "The way of the transgressor is hard." The trend of life is onward and upward and is the growth and expansion of spiritual ideas in consciousness. Everything in the universe is working for the man who has set his face toward the

goal, for he is traveling the way of life. It is hard for a man to advance in the face of a great wind storm, but it is easy to go with the wind. Every aid comes to the man who travels with the Spirit, but difficulties and obstacles block the way of one who follows the sin path. The road is broad and it leads to destruction, but an Infinite Love has placed warnings along the way of the sinner—pain, unhappiness, unrest, disease, all are danger-signals indicating that he is not on the Way.

The Results of Sin.—We see then that it is not God who punishes sin, but that sin and its consequences cannot be separated; they are as closely related as the root and the branch. There is a difference between the sin of ignorance and the sin of wilful disobedience, and of these two classes the Way-Shower said: "And that servant which knew his lord's will, shall be beaten with many stripes. But he that knew not shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." The man who knows suffers from his own self-condemnation for, "conscience doth make cowards of us all," but the ignorant escape the remorse which inevitably follows the wilful violation of the moral laws. Positive truths established in mind are from the God Mind; the negative beliefs are the conditions of human thought which result in sin and its effects.

The universe exists for the education of each man, and man obtains satisfaction only as he gains conscious mastery of spiritual laws. Man's greatest

blessing is the companionship of those who are equal to himself in intelligence and power. Is it not apparent that this is the purpose of the Creator, that His children become His equals, in order that He may have the joy of their companionship? Only the man who knows his equality with God can "stand before" Him, equipped to do the work demanded by a Father who will take nothing less than His own efficiency from him. We know that which we have mastered, and possess only that which inheres within our own consciousness.

The Creation of Man.—In that masterly allegory, Kingsley's "Water Babies," Tommy (the earth man) is told that Mother Cary makes new things from old, and that she makes everything. When he finds her seated in the midst of the ocean apparently doing nothing, he is amazed that she is not busy. She tells him that her work is not to make things, but to make things make themselves. In one sense man is eternally made; that is, the ideal of man is unchangeable and is perfect in God consciousness. Man has thus far worked out his body, character, civilizations, arts and sciences, but these remain yet to be perfected through clearer spiritual discernment. The seer's vision of Truth that man is eternally perfect, is Reality; the scholar's insight into the facts of man's evolution from a primitive to his present state of consciousness, and from this to a more perfect state, is supplementary. When we perceive the Vision it is a conscious transition from the material to the spiritual basis. In all of this work man has had no external teacher, but his

capacity to make this transition is innate and unfolds through his consciousness.

Hell Is False Thought Made Visible.—Hell is a false and chaotic condition of thought. It is to be "imprisoned in the viewless winds and blown with restless fury round about the pendant world." When the sinner is enmeshed in false thinking, he can see in those false appearances only the ghosts of principleless and baseless beliefs. "Whosoever sinneth is the bondservant of sin," and on his sin are reared the walls of the only prison in which one can be pent. Sin is a hard taskmaster and exacts heavy toll from its victims for they leave all that is of worth, freedom, love, and ability, to become voluntary slaves to a master whose only wages is sorrow, confusion, disease and death. Sin culminates in a cul-de-sac whence no path leading to the things which make for happiness or accomplishment is visible. Sin obscures the radiant spiritual world, and the sinner is goalless, purposeless, meaningless, for the sinner dwells in the ghost-land of no-where.

Human life is like the echo beloved of our childhood. We have spoken mockingly, angrily, joyfully and lovingly, and back upon us have echoed the reverberations exactly as we have sent them out. We live in a world peopled by our own thought images—not a joy that we cannot trace back to the faith and aspiration which we have long cherished; not a disease, failure nor sorrow, but back in the consciousness lies the thought germ which gave it existence. Emerson reports the old man as saying, "My children, on life's highway, you will meet

nothing worse than yourself." We walk down the avenue of our years on the sanity or the sin, the love or the hatred, the wisdom or the folly, the faith or the infidelity, the virtue or the vice of the desires which we have entertained.

The Delusion of Sin.—The man whose vision is obscured by sin is devoid of interest, and there is no inspiration to be gained from his condition except that negative lesson given in Proverbs:

"I went by the field of the Slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction."

Nothing grows in sin; all is deterioration; there being no constructive model it has no sustaining quality. Evil's only manifestation is disintegration; "the wages of sin is death."

The treadmill of the sin slave is a depressing spectacle. No inspiration for progress and construction is conveyed to the observers; no freshness, no growth, no creative power, no inventive genius inspires us to emulation. The sinner is spiritually blind, and in a world full of wonderful things to be done, he "gropes and falls in seas of light." We know just what a man will do under the delusion of sin; he repeats his sin because like an automatic machine wound up to go off on schedule he is powerless while under it to do otherwise. Under the delusion of dishonesty the sinner will cheat, lie and steal on every occasion which

presents itself. He is "possessed" of this "devil." Under the delusion of sensuous materiality, man is a waster and unproductive. He is bound on the wheel of his own false thinking and is not to be condemned, but freed. Self-preservation demands the healing from sin and disease through the healing of the race thought.

The Unity of Man.—We are all members of one body, and as a diseased organ menaces the welfare of the whole body, one member of the race thinking viciously obscures the perfect vision of all; for humanity is a unit and rises and falls as one. H. G. Wells, in a modern interpretation of the prologue in "Job," speaks of Satan smiling, "and at his smile the criminal statistics of a myriad planets displayed an upward wave." It was the Master himself who proclaimed: "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." So long as there is a condemned criminal, an unhealed disease obscuring the vision of any member of the race we have not reached the goal. Sinners and criminals must all be cleansed and this work confronts every one who sees Truth. Until the very "devils" are subject to us, we cannot "stand before" God. Every one who sees and acts from this insight is a lever in the consciousness of the race, "And I, if I be lifted up will draw all men unto me."

Truth, the Shortest Distance Between Two Points.—Earth life is God's university; and man is working out his salvation through the discovery of eternal Truth. Salvation is safety and there is no safety outside of spiritual principles. Success is the elim-

ination of the distance between two points, the one from which we start and the one we desire to attain. The destination of the race is spiritual dominion. The temptations which we must meet are examination tests; if we conquer we pass on, if we fail we are held in the grade befitting our state of immaturity.

We study the life of the Way-Shower for the short cut, the elimination of the distance. Sin holds us earth bound and we must sever the cord. Sin is limitation, and we can pass onward only through its destruction. So long as a false belief remains, we are left in powerlessness and the inertia of materialism. There is but one way to the life triumphant and that is the way taken by him who said: "I am the Way, the Truth and the Life." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

The Eternal Contest.—In the fourth chapter of Matthew we read that Jesus met and conquered the devil. The "devil" is the sub-conscious race belief in materiality and separation which must be faced and destroyed by each one individually. This account could be known to no other than the Master himself. This intimate soul experience must therefore have been reported directly to Matthew in one of those private talks which he had with his disciples. Every one who has had spiritual initiation knows the accuracy of the account. There are three type "temptations," and every sin which menaces the welfare of the individual and the race is found under one of these three heads. The powerful

imagination of Dante has illustrated these temptations under the symbol of three animals: the panther, the lion and the she-wolf—sensuality, pride and avarice.

The first temptation is the race belief of materiality. The most firmly fixed belief of man is that his life inheres in a material body. Man is not a body with a soul, he is an ideal in Soul; that is, his life is eternal because held in the consciousness of God, and the result of this is his body. The Cosmic Vision opened to Jesus in baptism. He heard the inward Voice of the Father say, "This is my beloved Son, in whom I am well pleased." After every vision comes the temptation or trial of faith that we may be able to stand securely and unswervingly in it. Jesus was then "led up of the Spirit into the wilderness, to be tempted of the devil." The devil challenges the first man, but the Christ always challenges the devil that He may destroy it. The dawn of a great idea always arrays before the consciousness all the subtle sub-conscious beliefs, the doubts, fears, and limitations which must all be destroyed before the idea is established.

Sin Merely Sense Conscious Beliefs.—Before the new idea is established in consciousness the lie or opposing belief is eliminated. As in physical life, we masticate, digest and assimilate our food, so in the spiritual life we perceive, understand and demonstrate a truth. The vision is perception; understanding and demonstration must follow before it becomes an established state of consciousness. Therefore, after the vision of Jesus, the destruction in himself of the race beliefs in materi-

ality was the inevitable consequence. It was the subtle sub-conscious *belief* which said: "If thou be the son of God, command that these stones be made bread." The temptation is to use spiritual power for the gratification of the material man. Man is spiritual, his good is inherent in his conscious knowledge that he is a spiritual and not a material being. We are converted when we are turned over in consciousness from the belief in materiality to the belief of the spirituality of the whole universe.

Through the destruction of this belief we come into right relationship with the body. The body is not man, but his servant, the instrument through which the Spirit is revealed. Discipline of mind is conveyed in this temptation. If the appetite and passions of the body dictate, man is the slave and not the master of his instrument. But if we can firmly stand in the conviction of God as Spirit, and bring every thought into captivity to Spirit, we rule the body and intelligently minister to its requirements. This is the method which will enable us to rise daily to a higher conception of spirituality and power. The body is the station through which that intelligence which is man functions, and it must be raised up until it is adequate to the revelation of spiritual man. The resurrection of the body is the daily mental discipline which renders it more perfectly responsive to spiritual demands. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

Pride, the Sin of Separation.—The second temptation is pride, the sin which isolates us from both

God and man, and walls us up within a sense of separate existence. Man is not a creator but the instrument for the revelation of God Himself. As in that beautiful symbol of Jeremiah's: God is the Potter shaping man on the wheel, until all sin, all resistance, all sense of separateness has departed, and into the empty consciousness, God and all that He is, enters. "The devil taketh him up into the Holy City, and setteth him on the pinnacle of the Temple, and saith unto him, cast thyself down, for it is written, He shall give his angels charge concerning thee." To fall into the snare of using power either selfishly or foolishly is to close the avenue through which we receive power. Man does not *try* God, man *proves* God as the necessity arises for him to appropriate power for the progress of himself and his fellow man. "It is written again, Thou shalt not tempt the Lord, thy God."

God has absolutely surrendered Himself to man, and only the absolute self-surrender of man enables him to be a recipient of God's life. "With this man will I dwell, even with him that is of a meek and contrite spirit." Reverence, love, humility, obedience, these are the conditions that keep us in touch with the spiritual world, enable us to learn its laws and to know its truths. By compliance with the laws of the spiritual world we put ourselves in possession of its blessings and its safety.

The third temptation is avarice. Poor indeed is the man who places his trust in material possessions. Even that which a man seems to have takes wings and flies from him, if the idea of spiritual possession is not firmly based in consciousness. We really

possess nothing except as we perceive it to be a reality of the spiritual world. Man's possessions, his body and circumstances, are the revelation of his own thought world. To believe that one's possessions are material is to place them where "moth doth corrupt, and thieves break through and steal." The meek alone possess the earth, and the meek are the self-unconscious; these are they who perceive that the treasures of the spiritual world belong to them only as they recognize their stewardship.

He alone possesses all who knows that he possesses nothing. To circumscribe one's wealth, to think of it as an individual possession is to limit it; to leave it in the universal is the ability to make out a draft upon it whenever and wherever required, and to have it unfailingly honored. No one yet has had his drafts rejected who made them out upon the Infinite Love. The only safe possessions are those that we locate in God; then all things are ours to legitimately use. Possession consists in having the right ideas in consciousness. That is ours of which we comprehend the Truth, and we cannot be shorn of it. "Treasures laid up in heaven" are the conviction of health, the conviction of friends, the conviction of competency, the conviction of supply as spiritual realities.

Earth-bound no More.—Real education must be wholly spiritual from the foundation. Wherever we stand on life's pathway we must turn to God, invoke His aid, and thus destroy the mortal beliefs which hold us earth-bound. We deflect life from its true course when we proceed from any other

idea than to work out the spiritual ideal. We need not work for things, position or conditions, for all of these things follow in the wake of one who has mastered himself. Self-mastery is the elimination of all false beliefs, meeting and destroying all evil with the conviction of God's spiritual supremacy. After we have met and conquered the "devil" the "angels" of God's own true ideas come and minister unto us.

The great works which followed the temptations of Jesus were the result of his mastery of self. The only possible means of gaining the power he possessed is by the same process. Every adverse condition that confronts us is an opportunity to prove the power of God. The strong soul does not want material conditions removed, save as he consciously destroys them and substitutes the spiritual Reality in place of them. Trials and temptations are our one means of comprehending and appropriating the power of God. We gain conscious possession through *use,* be it a faculty, talent or external conditions of power or wealth. The conditions of life that confront us are not to be shirked, but must be met with the conviction that, "greater is He that is within you than he that is in the world."

The glory of life is the mastery of it. The man who masters himself and his conditions looks both the world and God in the face unafraid, and finds life endlessly interesting. Not a circumstance nor condition in the universe which the unconquerable Spirit of man will not master, for of man, the eternal Son of the Infinite God, was discerned by the

seer at Patmos: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things."

CHAPTER VI

PRAYER AND ANSWER.

And he spake a parable unto them unto this end, that man ought always to pray and not to faint."—Luke 16:1.
I will pray with the Spirit, and I will pray with the understanding also.—1 Cor. 14:15.

The Function of Prayer.—Prayer is the line of communication between man and his sustaining Creator. It is the absolute necessity of spiritual life, for man's life is a derived and not an original one. He receives *life* into his consciousness by the process of praying. The disciples of Jesus who saw the extraordinary work of their Master and knew that his power was the result of this communion, asked him to teach them to pray. Scientific prayer is the appropriation of the beneficent conditions of the spiritual realm and the willingness to work intelligently with a Father Whose eternal will is for man's perfection through knowledge of Truth.

When it is understood that there is no ill to menace man but ignorance, prayer is seen to be the rise out of ignorance and impotence to knowledge and power. According to Froebel, education is the awakening of self-activity. Prayer, as taught by Jesus, is no mysterious incantation; it is the exercise of the divine activity of Mind in the correction of human ills, and the one means of bringing into

manifestation the perfection of the spiritual kingdom. Prayer brings us into the direct action of God, thus all things are possible to those who can pray and fulfil the conditions. In this age, we call the answer to prayer demonstration—to show, or to produce results. In the age of Jesus, it was called miracle—a marvel. The metaphysician understands that nothing "just happens." Every appearance is a thought made manifest, and the appearance is the exact replica of the thought.

Prayer Is Cause, the Answer Is Effect.—Prayer is a conscious knowledge and application of Principle, the result of which is the inevitable consequence. An applied principle "answers" itself. Prayer is the purposeful, definite action in Mind, and the result is in proportion to the faith we put into it. The answer to prayer is no more mysterious than the fact that striking certain chords on a piano produces certain sounds. We *hear* the sound; we *see* the thought. It is high time that human consciousness should grasp the great science of prayer, for it was known over twenty-five hundred years ago by the prophet Jeremiah: "Every man's word shall be his burden; *for ye have perverted the words of the living God.*" It was later proclaimed by the greatest of all prophets: "By thy words shalt thou be justified, and by thy words shalt thou be condemned." All evil is the result of using this law inversely. All that is right in human life is the result of fulfilling it faithfully and intelligently. Evil is the objectification of untrue beliefs; good is the objectification of true thought, Truth realized.

It is as useless to deal with an external object as

it is to deal with a discordant sound. When we cease to strike discordant sounds, the discord is *destroyed.* When we cease to think wrongly and think Truth, the untrue condition apparent to finite sense is *destroyed,* and in its place stands the objectified Reality. Everything that we hear, everything that we see is a thought objectified. The object is *real,* the sound is *true,* if the idea is based on the divine Model, or it is untrue if this has not been perceived. There is never the least idea in our consciousness which is not the starting point for an appearance visible to our senses.

The Science of Prayer.—Prayer is an exact and demonstrable science. We learn to pray as we learn to be electricians, aviators, or musicians. Certain principles must be comprehended and applied. In the study of an art, the first thing that the teacher demands of the student is that he take the correct position. Position gives a sense of relationship and mastery. The Master Teacher of the master art and science has not neglected this important measure. Effective prayer demands the position of being *inside* Divine Mind. This can be done only as we completely shut out human limitation. The servile beseechings of one who thinks of himself as an "outsider" are unheard by God; but the slightest aspiration of His child the Father hears. Directions for prevailing prayer are explicitly given by Him who asserted: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray

to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The spiritual Kingdom, with its complete supply for every human need, is the watercourse to which we repair in prayer, and recognizing the abundance of all good, we fill the seeming lack in our consciousness from the fountain which never faileth. If we do not fulfil the conditions we do not *receive* the *answer*. The Father can "reward thee openly" only after you have complied with the law. When we realize the purpose of a Divine Love which would have our manhood equal to His Godhood, we would not have this otherwise. God's first and last desire for His son is spiritual competency, and when we put away the immature desires of human selfishness, this is our supreme desire for ourselves.

Divine Expectancy.—Finite sense does not recognize the infallibility of prayer when it is in process of fulfillment. The grain of corn dies, as die it must before the new growth. A true prayer is breathed out into the universe. Who has the sight so fine and true that it can follow a prayer? After its flight, we are compelled to walk by faith and not by sight. If we fail to keep the faith until we receive the answer, the condition is unfulfilled, God's only line of transmission being through our consciousness. Having made our prayer, the attitude must be a confident one awaiting the answer. Greatness is always the ability to wait undaunted, though the answer seem delayed, in surety of its ultimate arrival. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Thus James, who, scholars claim, was the brother of

the Great Teacher, admonishes us convincingly; and again he says, "He that wavereth is like the wave of the sea driven by the wind and tossed; let not that man think that he shall receive anything of the Lord."

The Certainty of the Answer.—"For verily I say unto you, that whosoever shall say to this mountain, be thou removed and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." As surely as the earth seed must have its soil, its moisture and its sunshine, the spiritual seed—the word—without which "was not anything made that was made," must have its conditions fulfilled. This is the time of faith—*knowing* —that in due season we shall receive the answer. There are no failures in Divine Mind, and he who works in it finds himself clothed with Its power. The ability is purity, the nutriment is faith, the sunshine is expectancy. In the unseen Reality, the true state of things is unfolding, and he who faints not will reap the harvest of rightness.

We are no more confined by our old belief of body and circumstances than we are bound by our old sheets of copy. We ruthlessly fill the waste basket with discarded material as our consciousness perceives better ideas and better ways of expressing them. As we climb the spiritual heights we demand more responsive bodies, and wider opportunities for living. Spiritual life is freedom of motion, ease of body and conditions, and a conviction of the responsiveness of the universe of Reality to our individual requirements.

We do not always recognize true prayer in another when we see it. Human beings are limited to their own methods and condemn others who dare to see differently from their own restricted outlook. Prayer is the sincere desire for righteousness, wherever and however expressed. Prayer is rising out of the darkness and limitation of mortal thought into God's Light and Truth. Conscientious sincerity to do the right thing in the right way is always true prayer. Prayer must always be accompanied by its concomitant *act;* if it is not so completed, it is still-born. No demonstration can follow for it is seed sown upon the rock. If we fail to act in accordance with our prayers, we do not actually *believe* that we *have received.*

Unity Essential to True Prayer.—When we enter into true prayer, we never utter a private or personal petition. To ask for a private good is to be ignorant of the unity of the universe. The needs of the human family are all the same. When we pray, we leave the shams of sense, and enter into Reality in order to have it expressed in our lives and to see that in this realm every need of the race has been fully supplied. Prayer is the recognition of the eternal completion of all mankind. The aspiration of which we are always conscious does not originate within what we have thought to be ourselves, but it is the pressure of the eternal God demanding expression through us. Every sincere desire is a prophecy of its own fulfillment. We enter into prayer in order to let it be done unto us according to His Will.

The true nature of every child of the living God

is receptivity and obedience. In right relationship with the Father, we are in a condition to receive and obey. The Spirit always supplies the need and prepares the way, if we wait upon It and do not rush along in mortal inefficiency and blindness. There is a light for each to walk by. We can never sever our connection with Infinite Intelligence and Substance, but failing to perceive we blunt the fine perception of their Presence. Prayer is the capacity to receive and the ability to obey.

"To the far realm of Wisdom there lies a short way,
To find it we need but the password obey:
Obey like the acorn that falls to the sod
To rise through the heart of the oak tree to God."

Prayer and Answer Are One.—Prayer is connected with its answer, and the two co-ordinate as the root of the plant co-ordinates with the flower. Impression is made upon the consciousness as we open in prayer to the Spirit. Expression follows, for no thought can come into the consciousness without coming into visibility. "There is nothing hidden that shall not be revealed." The inmost thoughts come into tangible expression in life, because effects follow cause as the shadow follows the body. Through prayer eternal Reality's insistent demand to be established in the consciousness of man is satisfied. A sincere desire for purer and truer conditions does not come from *below* but from *above*. It is the Urge from the Over Soul.

When thought is so trained that it is true to the spiritual realm, it is prayer. Divine Creation is the real thought of everything that is. It is the principle or first of all things, therefore only true thought

can represent it. The "first shall be last." The original thought of God must be the last thought of man. Whenever we are thinking correctly, we are praying; and all such thinking invariably results in true and harmonious conditions. Incorrect thinking is the result of not being able to see and to conform to the Principle everywhere present, and this is the miscreation of "all the ills that flesh is heir to." Incorrect thinking is dissipation. Failure in power and substance is the harvest of the waster. Concentration is the power to focus the attention upon an idea until it is attained. "He that gathereth not with me scattereth," said he whose clear seeing and purposeful thinking always attained the goal.

Transforming Power of Prayer.—Prayer is the habit of those who are governed by Principle. We must think either in mortal chaos or in the divine order of true thought. Whenever we have made efforts in the past to transcend the temporal and live in the light of the spiritual, much has been accomplished. When we were living from the material outlook and were constantly confronted with lack, misery, crime, and ignorance, we were engulfed in confusion, not knowing which way to turn. We have been compelled to stop and listen on those occasions, to turn from the material outlook to the spiritual uplook, and lo! all is changed. These transformations have been so evident on innumerable occasions that proverbs have been coined from them. "Man's extremity is God's opportunity" and "The darkest hour is just before the dawn" are two of the best known. Material walls

crumble when spiritual power is turned upon them; this invariably occurs when we revert in instinctive prayer to the Spirit. "Haply," says Sidney Lanier, "we know somewhat more than we know."

"Material" man is unknown to God as he is to the real of every man. Selfish desires can never reach the great Father of all. Were the prayer of our selfishness and immaturity granted, chaos would be the result. He who can consummate a selfish desire is defeated; he is out of relationship with God and his fellow man. This class of so-called prayer was discounted by one whom we so justly revere, Abraham Lincoln. At a critical time, some one said to him, "I hope God will be on our side." Lincoln answered characteristically, "I am not so much concerned to have God on my side, as to try to put myself on God's side."

Prayer is Realization.—The one means to advancement is to realize God. Education and improvement in any line come through this realization. When we are praying, we are thinking of Reality. When we think Reality we express our real nature and true condition. There is no other means through which we can help ourselves or humanity. If we are thinking of ourselves or of others as anything less than perfect beings we injure the race. We alter every untrue condition in our own lives and that of others by prayer. Prayer is not an action of the so-called human mind; it is recognition of the perfection of Mind, and adjustment from the perfect action of this Mind. To know the right thing to do in any difficulty with another, we must rise into God Mind, through the elimination of the

thought of ourselves as separate from Him. Then we are in condition to receive the solution and to trust to the action of God to work it out.

Prayer and Answer.—Man is the son of God, and by virtue of this relationship he is able to face fearlessly every problem which confronts him and to draw upon the intelligence and power of God sufficiently to meet the condition. Scepticism is nothing but spiritual inexperience. It is easier to slide down hill than to climb up; it is easier to disbelieve than to believe; inefficiency is always easier than demonstration; but those who go this way are not they whom the race has crowned with laurel leaves. The great men who have accomplished worth-while things and have let in new light upon the consciousness of the race have done it through prayer and work.

Prayer Is Laying Hold on Omnipotence.—We think of Jesus as possessing some extraordinary power. His power was not extraordinary; he used, intelligently and therefore unselfishly, the ordinary capacity all possess. The power that raised him from the dead is the power that raises you and me each morning after a night's sleep. We draw upon this power in direct ratio to our belief in it. We limit power, it does not limit us. If the power of God is able to raise up one man from the dead, it is able to raise all men from death. Power is equally and evenly distributed throughout the universe, and the amount of it we have is the amount that our consciousness appropriates.

When we pray we must go over to Omnipotence; it can never come over to the limited beliefs of finite

sense. If we are working in human beliefs of good and pleading with God to help us through, our prayers are vain; our work will fail; our time and energies will be wasted. On God's side is actually what we want, no matter how it may appear to finite sense. If you find yourself in the wrong, step over to the right, though it seem that you leave all your friends and are rushing into the camp of your enemies. A striking thing always happens when we are true enough to do this, enemies are changed into friends and the friends we have apparently left follow us. It is impossible to lose when in divine Principle, for victory is established here in eternal adjustment, and sooner or later all come into it.

To be able to pray effectually we must have faith both in God and ourselves. Believe absolutely, persistently and definitely in God's goodness, availability and power. He is the infinite capacity to bestow on the children of His love the immensity of His powers and the inexhaustibility of His gifts. In the same manner that we believe in God's desire to confer the treasures of the Kingdom upon His children, we must believe in the ability of man to receive these gifts. If God is infinite capacity to give, man is infinite capacity to receive. We do not pray to change the Mind of God or to wrench a blessing from a disinclined giver. We pray to change the limited beliefs of our ability and capacity into the largeness of God's purpose for us. We pray to be able to translate God's will for man into terms of actual accomplishment. Prayer is not, as Phillips Brooks reminds us, "forcing God's reluctance; it is taking hold of God's willingness."

God's Demand Implies Our Power.—The life divine is the response to the spiritual demand for expression through us and the ability to carry out these orders—for orders they are—faithfully and authoritatively. God's Infinity demands expression through the avenue of His Son's consciousness. Man is an ambassador from the Courts of Heaven charged with power to change earth conditions into heavenly ones. The miracles of the Christ are records of his pure receptivity to the Spirit in its insistence for expression, and of his belief in his own power, because of his sonship, to execute the requisition.

Man as son of God is the infinite capacity to receive and to express the absolute perfection of the kingdom of eternal Reality. Prayer is the means through which he is enabled to do this. Prayer is always answered. Finite sense may not recognize the answer when it comes, but the answer does come unfailingly. The penetrating eye of Infinitude pierces to the real desire and perceives what we actually want. This may not be what the mortal believes that he wants. The baby may want to play with the fire; the mother wisely takes the fire from the baby, and the baby from the fire. When the child comes to man's estate it obtains the fire through conscious control of it. The immediate answer to our petitions is frequently the discipline and education required to make us competent to pray and able to receive the gift that we desire.

It is conscious direction of all earth forces and of all spiritual powers that the infinite Father demands His children should attain. Thus alone do

we have what we desire. Yet there are times when human beings in their wilful ignorance do obtain that which they are neither able to hold nor control. If they insist upon having their own selfish way they get it, but they invite the result with it. Sin and its consequences can never be separated. "The Kingdom of Heaven suffereth violence, and the violent take it by force." But force never yet actually gained its objective. Wisdom and love are the only real possessors. That which is gained by force subtly eludes its holder, for it is not a real possession. All work for things and ends by so-called human mind and will, shares this fate.

The Lord's Prayer.—The Master bequeathed his disciples a model prayer. This is a method by which to transcend human thought by rising into God thought. Step by step we advance out of the fetters which hold us earth-bound, into the gracious freedom of spiritual life. This prayer was not given to be memorized and repeated in parrot fashion. Distinctly we are told "after this manner" to pray. Absolute sincerity alone enables us to come into the Spirit of this prayer. Sincere prayer has but one petition, that the righteousness of God be made manifest. The heart must be emptied of selfish and vain desires to rise into God's desire for mankind.

"Our Father," the opening words, lift us above the material belief of separation from God or man. All petty resentment, antagonism, condemnation and resistance must be destroyed as we thus turn to the Father in prayer. We cannot pray either for or with another without realizing our unity both

with that other and with God, who holds us both in his Consciousness. We must love our fellow beings when we come with them to God in prayer. It is useless to proceed further until we *feel* this; to pray for another is the sure precursor to our entrance into the Kingdom of Heaven. To love God and our fellow man is to be in and of this Kingdom.

"Hallowed be thy name," is reverent receptivity, the true relationship of man to his God. "Thy will be done on earth as in heaven." That which has retarded the comprehension of Christianity more than any other single thing is its misconception of the will of God. God is love; the will of love is that we love and be beloved. God is life; the will of life is expression, health, perfection, completion. God is truth; and the will of Truth is nothing-withholding, but is its own complete revelation.

This is the prelude, which brings us into unison with God. This attained we are ready to present our petition: "Give us this day our daily bread." Prayer must take the whole human race with it. Humanity is a unit and no one can rise without being a lever for the whole race. That which God has united no man can put asunder. Man has a threefold nature, spiritual, mental and physical. He needs "bread" (sustenance) for all of these departments, physical needs of shelter, food, clothing, mental needs of education and competency, spiritual needs of companionship, expression, love, freedom and beauty. There is no lack in the Kingdom of God, and as we become aware of this Kingdom we fill every seeming lack in any of life's departments.

"Forgive us our trespasses as we forgive those who trespass against us." The avenue over which our forgiveness flows to another is the road over which God's forgiveness comes to us. The heart that is shut to his brother is shut to his brother's Father also. "And lead us not into temptation, but deliver us from evil." Trials and temptations are our opportunities for transcending the ordinary self by the revelation of spiritual power. Life is a spiritual gymnasium, and every trial that confronts us, the invitation to appropriate sufficient spiritual power through prayer to overcome all evil. So long as we pray we are victors for we have engaged the Father's intelligence and power to carry us triumphantly through the ordeal. The moment we cease to pray we leave *power,* and become impotent victims. We are on the winning side when we accept any condition which confronts us as our opportunity; for man is greater than anything which can occur to him. We do not go *through* but fall under any temptation, immediately we regard any situation as anything less than an opportunity to prove the perfection and power of the Father.

Prayer Is to Enter Universal Good.—Efficacious prayer is rising into the light of the Whole, the adjusting of differences by accepting conditions prevailing in the realm of Reality. Prayer is a statement of needs, spiritual and temporal, with the recognition from the child that an infinite Father wills to supply these necessities. Infinity answers all sincere prayers in conformity to its absolute Law. When we fall into the error of specifying the manner in which these gifts shall be supplied, we igno-

rantly would instruct Infinity. It is God alone who giveth the increase, and He does it in ways beyond the ken of any finite intelligence. Life is all one, and adjustment can be made only in the Universal. Anything less than this is not true prayer.

Through prayer we come into right relationship with God and man. Only as we come into true relationship with God do we come into true relationship with man. These are reciprocal. Christianity is characterized by one supreme word, and that is *agreement.* Agreement with God is the prayer that never faileth; agreement with man is eternal destruction of all mortal selfishness and consequent conditions. Man's indifference to his brother's ignorance and unhappiness is the cause of much of the misery of the human family. It is only as we see each other in the light of the Spirit that those difficulties can be settled. Agreement is the law of the Kingdom. If there is only One Mind, there is not any one or anything with which to disagree.

In disagreement we repel; in agreement we interpret and attract. One who faithfully interprets the divine nature does it through conscious unity. One who appropriates the Mind and Substance of Life does it by his at-one-ment with them. In disagreement with man, we cannot get into right relationship with God, for we are not in the One Mind. Not being in the Mind, we are not fulfilling the requisites of prayer. So imperative is this position that Jesus tells us in the "Sermon on the Mount," "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath

aught against thee, leave thy gift and be reconciled to thy brother, and then come and offer thy gift." Agreement with man is the index of our agreement with God; for no disagreement is possible where there is but One.

Prayer Without Ceasing.—Persistency is a vital element of prayer. If we ever cease to pray, if our faith ever fails, then we have abandoned the Principle, and so are lacking in the power to carry the conception through to demonstration. To perceive a principle renders us unable to give up; we are then constrained to continue until we receive. Persistency always wins in the end, for the simple reason that it will not take anything less than it has asked, and will not stop until the goal is won. To cease from pursuing a quest before it is attained is impotence. The man who has yoked himself to Omnipotence through prayer has stricken the word failure from his vocabulary. "In due time ye shall reap if ye faint not," comes ringing down the centuries, swelling now into a magnificent crescendo as our ears become sensitized to words that are Spirit and Life.

Prayer is the ability to stand in the "Everlasting Yea" and defy the "everlasting nay." One is of God's Kingdom of Reality, the other is mortal belief in materiality. All mortal belief is negation; the "everlasting nay" is what is not, no matter how apparent it may seem to finite sense. To the one who sees the "Everlasting Yea" the nay is meaningless. Prayer is effective in proportion as the idea of spiritual Creation is clear and distinct to our consciousness. An idea is clear in the degree

of our inability to think its opposite. A distinct idea is the conclusion at which we have arrived after we know all the essential facts—in other words the Truth. We cannot perceive the perfection of anything or of any one and think of him in other terms.

An absolute trust pervades the one who prays, and clothes him about as an aura. Prayer as the constant attitude of mind is an invincible armor. Prayer enables us to walk consciously on the highway of the Spirit above the surge and din of mortal clamor. No prayer is unanswered until we cease to pray; no one is ever defeated until he acknowledges it. Jesus lying in the tomb did not acknowledge death or defeat, and the triumphant "answer" was the Resurrection. It was the darkest moment in history, yet after the darkest night the brightest morn broke, the triumph of prayer over man's greatest enemy.

The Presence of the Presence.—We move in a world of mystery, and man, child of an infinite God, is satisfied only as he knows the meaning and purpose of life. We become conscious of a Presence, that grows more familiar as we open into it. At first, it is an illusive something that darts in and out of our consciousness; later we come to know it as an abiding companion, to whom we trustingly turn in every difficulty. We find that this Presence with whom we commune in prayer, is Something that carries us through the daily tasks and duties as easily and frictionlessly as the earth is carried in its orbit around the sun. We learn to depend upon it for guidance and to yield ourselves to it without

reservation. We accept it as the substance of all things for which we hope.

We who have come to know God through prayer do not laboriously carry about our religion; it carries us through every trial and temptation. It lifts us to an eminence from which we are enabled to deal with all the problems that confront us. Nothing is too difficult for our God to carry us through triumphantly. An olden-time prophet looked scornfully at the procession of idolators each bearing his god, and sarcastically cried, "Ye have gods that ye carry, but *we have a God that carries us.*"

One who is cumbered with mortal unbeliefs must unload before he can pray. These beliefs are the false gods laboriously carried about by their holders. The days of idolatry will not be over until mortal beliefs are destroyed. Every one who locates his treasure elsewhere than in the Kingdom, and who holds fast to his material beliefs, belongs to the old procession and still merits the prophet's rebuke. We cannot come into the Presence so weighted. False belief is the tether which holds us earth-bound; we rise only as we unloose from it. The great difficulty which confronts us is unlearning the vast amount of human learning which has no basis in the things that are. Unfortunately humanity thinks it knows much which never was, is not, and never will be. Truth is astonishingly simple; complications all belong to the mortal realm. There are few principles, and these are endlessly applicable to every condition; but he who sees knows that eternity is none too long for their application.

Making Connection Just Where We Are.—All

men have equal intelligence, for all have access to the One Mind in prayer. Men differ only in their comprehension of this supreme method of attainment. Every man has received from God the faculty of perception or the ability to solve all problems through the comprehension of spiritual law. Everything is everywhere present, for God Mind and Substance are one and indivisible. Whatever the need, wherever the place, all that we require *is*. Hush the mortal clamor and the eyes will see, the ears will hear, the heart will understand: "Be still and know that I am God." When Hagar did this in the wilderness, her eyes were opened and she beheld the well which saved her life and that of her son.

"I ascend unto my Father and your Father; and to my God and your God." Every thought and act of the great Way-Shower led straight up to the Ascension. He absolutely and literally meant that any one who thought as he thought and lived as he lived would "never taste death." He prayed without ceasing and thus drew upon the Power sufficiently to meet every demand. No man gets to the top of a mountain except by *going up*. No one triumphs in any line of work save by persevering in a straight line. Life is a continuous unfolding capacity to comprehend God and demonstrate His Principles, and this process, which some call evolution, the Master called prayer.

The way to any goal is to continue straight ahead in its direction. This can be done only by keeping the end in view. All the way to music is music. The discord always retards. All the way to mathe-

matics is mathematics. The error holds us bound in one place. All the way to spiritual attainment and accomplishment is the application of divine Principle. The Ascension of Jesus was a continuous progressive unfoldment into God's idea of man. "Pray without ceasing," is not the arbitrary command of a dogmatic teacher, but the assured direction of one who has attained a goal, to those who would attain it. He who has traveled a road knows the way and is competent to direct others.

Prayer is a state of absolute trust that the Power which clothes the lily and holds the planets in their orbits, likewise shapes the destiny of man and supplies his every need. Prayer is communion and transmission. It is the communion of the child with his Father, and the transmission of the Father's power and substance to His child. It is life's completion—the Son seated on the right hand of the Father in spirtual power. It is the rejoicing of the "jubilant and beholding soul." It is the attainment of the "seeing eye" and the "hearing ear." It is man rejoicing in God his Father; it is God triumphing in man, His child.

CHAPTER VII

CONSCIOUSNESS.

Three souls which make up one soul:
First, to-wit:
A soul of each and all the bodily parts
Seated therein, which works and is what Does
And has the use of earth and ends the man
Downward, but tending upward for advice
Grows into and again is grown into
By the next soul, which, seated in the brain,
Useth the first with its collected use,
And feeleth, thinketh, willeth, is what Knows;
Which duly tending upward in its turn,
Grows into and again is grown into
By the last soul which useth both the first,
Subsisting whether they assist or no,
And constituting man's self is what Is,
And leans upon the former, makes it play
As that played off the first, and tending up,
Holds, is upheld by God, and ends the man
Upward, in that dread point of intercourse,
Nor needs a place for it returns to Him,
What Does, What Knows, What Is, three souls, one man.
—*Robert Browning.*

God Consciousness.—God is infinite consciousness. By this we mean that God is conscious of man and creation in their ultimate and absolute perfection eternally. With God, mind and consciousness are synonymous. With man, however, the terms mind-conscious, sub-conscious, and superconscious must be used. These distinctions cannot be applied to God, for there can be nothing above

or below pure Knowing, which is the eternal ultimate of all life.

The Infinite Consciousness in which we live, move and have our being is what Jesus called the Kingdom of Heaven. It is the eternal and unchangeable Real. It fills all space with its perfect consciousness and perfect substance, for Reality alone is. Materiality is foreign and alien; its quasi existence being nowhere, except in a false sense of life. It is only as we lose the material and accept the spiritual concept that we become aware of Reality. We cannot believe a body to be square and round at the same time. It is one or the other. Since God is Spirit, creation cannot be otherwise than its Creator; therefore creation too is spiritual.

The consciousness of God is the super-consciousness of man. From this consciousness man has become aware of himself and creation only to the extent that the race has progressed on its journey of self-realization. Because God is aware of man, man becomes aware of himself and works out his body, his arts and his civilizations from God consciousness. The evolution and the history of the race are sequential records of the manner in which man has become conscious of himself.

"In thy light shall we see light." In infinite consciousness, man is becoming conscious. Every one who is awake to Reality is more or less assured of an all-pervading, illuminating Presence. In our highest moments, we are aware of that which is in itself both Mind and Substance. It fills all voids, it welds all manifestations of life into one concrete expression. There are no isolated lives, no discon-

nected events; there is unity, there is sequence throughout the universe. In this light, we are able to trace present events back to past conditions, and to see that the present is pregnant with future history.

The Conscious, the Sub-Conscious and the Super-Conscious.—Mind in man has been likened to a pole indefinitely extended at both ends with an illuminated disc in the center. The illuminated disc is the consciousness of man. The upper end of the pole is his super-consciousness, the All-Knowing of God in which man's being is complete. Man is open to this mind only through his spiritual nature. It illumines, informs and reforms him as he becomes aware of its nature and character. Spiritual man (and there is no other), is always in the super-conscious realm, for God always *knows* him as His own perfect image. God consciousness is the one realm which eternally is, and all perceivable things are but man's conception and translation of this one creation.

Scientists claim in the study of vibrations worlds within worlds are disclosed. The scale runs from dense low vibrations of *seemingly* solid material through finer and finer worlds. As innumerable voices fill a room at the same time, each voice, however, maintaining its distinct individuality, so these worlds, various interpretations of the one Real, exist in the consciousness of the interpreters. With sense eyes we think we see all sorts and conditions of men; we actually see the resultants of the many conceptions of what man is, each proclaiming the individual's belief in himself.

From the realm of the super-conscious, through his consciousness man has worked out all that he possesses. The conscious mind is the attention. The process of evolution is to focus the attention upon a faculty or an idea, until it is recorded in consciousness. This means that it has entered as a memory cell into the human body, thus becoming an active part of the self. The evolution of the race is the successive stages through which man has become aware of himself and of his inherent faculties. At first, he perceives but dimly; his translations are crude—these we call material. The "material," however, is but the manifestation of human thinking. The process of evolution will continue until man clearly sees, and a perfect interpretation of the man whom God has created is *revealed*. The perfect body and conditions will appear in our consciousness as we more clearly perceive spiritual creation.

On the lower end of the pole we are open to the race beliefs. The concrete result of our sub-conscious records is the human body. The sub-consciousness of the race is the sum total of the knowledge of which man has become aware, registered in the manner in which he has gained it. On the physical or sub-conscious side, our memory goes back to the tree man, the cave man and the multitudinous expressions of life in which man stands at the apex, because he holds within himself "all right ideas," the image and likeness of the infinite Whole. He is a concrete expression of God in miniature, the microcosm in the macrocosm.

The Recording Angel.—Man is "heir of all the

ages" because the human body is the record of the race attainment. The Recording Angel is no fable; it is a reality discovered by insight into the most stupendous feat of the race. The conscious mind in man records and retains in the sub-conscious the exact account of all the discoveries and experiences of the human family. We are reading this record in the accomplishments and conditions of the race to date. The study of its evolution brings to the student an infinite trust. As in the vision of Ezekiel, we see that humanity has always been going "straight forward." Physical fitness in the evolution of the body, democracy in the evolution of governments, liberality in the evolution of religion, are the results of the eternal fiat: "Let there be Light." This infinite decree will never cease until man universal bears testimony, "And there was Light," for he is eternally becoming conscious of the Light that was, is, and evermore shall be, the eternal Knowing of God.

From his initial impulse to comprehend himself, man has always been working out his salvation. He has thus far worked out his own body, and this process must continue until a perfect spiritual body is attained—one that is responsive to a wish of the soul and perfectly expressive of it. When Darwin gave to the world the "Origin of Species," we discovered the method through which the human body developed in the consciousness of man. Later Henry Drummond in the "Ascent of Man" enabled us to feel the Cosmic Purpose through evolution, revealing it as spiritual unfoldment into the divine Ideal.

Before evolution there must of necessity be involution. Before man can unfold to his own consciousness he must have an existence. This existence is in God's consciousness, and His purpose is to draw us up through successive stages of unfoldment into the consciousness of ourselves that He has of us. His demand for us is that we know as we are known. Involution is God's work for man; all that man is, his body, his work, his supply of every good is in this Idea of him as God knows him. Man has already received all that he is capable of ever desiring; so the great Teacher knew whereof he spake when he told us to believe that we had received and we should have it. All good has been placed to our credit in the Universal Bank, the consciousness of God. Evolution is man's work for God, for man works out spiritual creation as he becomes conscious of it.

The parable of the talents is a striking picture of the insight of Jesus into this process. With bold originality he portrayed God as an usurer, demanding His own, doubly increased. God having provided the "Image" for man, nothing less than the likeness of that Image will be acceptable to Him. The body, the work, the conditions of life must be as perfect as they are in His Consciousness, nothing less may we bring before Him. It is useless to plead, cajole or sulk; we shall be received only as we do the work confronting us. We must work out our salvation. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be its desire, but thou shouldst have ruled over it." The Way-

Shower in the resurrection was accepted, and the divine Investor will take nothing less from you or me. We have had the revelation of the great purpose, and he who sees is already nine points in possession of it.

The Body of Man.—Man's body is the sum total of his own recorded insights; he may change his body through a clearer perception of the divine model into a more perfect one. The belief of solid materiality which we once called terra firma is gone, dissipated by our clearing vision as the mist disappears in the rays of the sun. Nothing is established but the God idea of creation; all else is flux. The human body is our own thought of body manifest. A spiritual body will still be our thought manifest, but it will be one which is representative of Reality. When all men are conscious of the spiritual universe, the Biblical "end of the world" will be an actually accomplished fact. A "material" body and a "material" world are absolutely dependent upon our belief in them *as material.* They have no other existence. The destruction of our belief in them as material is the end of all materiality. A spiritual concept of creation is an insight into the substance creation of Spirit and we see "a new heaven and a new earth."

Man is not in the body which we see with sense eyes; he is above it in God Mind, in a perfect spiritual body which is his eternal identity. The flesh body is the result of the belief that the body is material; if it is injured the real man is not affected. To know this is to have dominion over the flesh. "The flesh profiteth nothing; it is the Spirit that

quickeneth." This body is absolutely created and governed by the consciousness of its possessor. Of itself, it can be neither sick nor well; of itself, it cannot be at all; it is sustained entirely by our consciousness of it. From beginning to end it is in our consciousness only, composed of our own visualized thoughts.

Man is not in the flesh body; he is super-body. Man is a consciousness of spiritual powers and functions having an inherent capacity to know God. A material concept can never be a true manifestation of body. When we grasp the fact that body is within the consciousness and is the result of our own thinking, we can readily perceive that it is changed by our change of thought. The body of man is an orderly record of what he has discovered about himself and his original functions and powers. By this we mean the original thought of God concerning him. The body ends man "downward," and through it his unity with the race and its achievements is established. We are not only spiritually at one with all men, but we are also in unison with them through our common evolution. We hold in common the conscious and sub-conscious race beliefs about life. There are ways of communication with each other which are entirely independent of the objective mind. A belief that we can receive a thought or know a circumstance, brings us en rapport with it. The mentality appropriates its knowledge as the roots of the tree absorb the nutriment and moisture from the soil.

Direct Knowledge.—Being in and of the race, we have access to all that is within its thought. There

are soul insights as there are body senses. The senses are held by our belief in the faculties; soul insight is governed in the same manner. Thus John said of Jesus, "And needed not that any should testify of man; for he knew what was in man." He read the thoughts of others far more easily than we read books, for soul reading is an instantaneous process. In a manner incomprehensible to the objective mind, we know what we will to know in soul insight, and this with a definiteness and conviction that the objective mind never attains.

In conscious unity with God we have access to His Mind above our consciousness. We open up into it; it discloses itself to us as revelation, as we maintain the believing, receiving attitude towards Him. We possess God, His ideas, power and knowledge, just to the extent that we permit Him to possess us. The ideas of Infinite Mind come to our consciousness as we keep in conscious contact with it. Thus we become aware of Reality, and all that is true and real in our lives is so because based in this established Consciousness. "The ultimate test of Reality is persistence." Whatever man does, wherever he goes, this eternal Presence rebukes his errors, establishes him in its truths, and refuses to let him be satisfied until he consciously and intelligently comprehends and interprets it.

It is by means of this ability to appropriate Mind and Power that man has worked out his inventions, his arts and his civilizations. It is the scientific method of prayer given by the spiritual expert, Jesus of Nazareth. By believing that we have, we receive; by believing that we can accomplish, we achieve.

An object must be exposed to a ray of light in the camera obscura until impressed, and a truth perceived must be firmly held until established in consciousness.

This method of attainment has been and is used in an inverted way. When we believe in adverse conditions we receive them through identically the same means by which we receive our benefits. The sub-conscious mind records the beliefs which conscious mind accepts unquestioningly, regardless of their beneficence or detriment to the possessor. We record in our examination papers our ideas and we pass onward, or are retained in a grade, in direct ratio to the accuracy or inaccuracy of our work. The only possible means for advancement is to know our subject matter and to write out our exercises correctly. Advancement in freedom is the Truth we record in the sub-conscious, for all of our instinctive impulses are from sub-conscious re-action upon consciousness.

Truth Knowledge Necessary to Freedom.—The body of man is governed by the sub-conscious mind. We do not know consciously how the heart beats, how the lungs receive air, how food is digested and assimilated, or how an idea is recorded. Yet every development of normal growth, physical, mental, or spiritual, has passed through the consciousness into the sub-conscious. Automatically we receive an impression; just as automatically the impression is recorded, and from this moment we are governed by this belief, be it true or false. Hence the absolute necessity of knowing the Truth. When governed by Truth we are free, for freedom is the

expression of our spiritual nature. When governed by a false belief, the spiritual nature has no outlet through our consciousness, and remains unexpressed.

Some curious cases are on record of sub-conscious impressions and communications which are short circuited and pass into the sub-conscious without the cognizance of the objective mind. Blind Tom could reproduce on the piano any air which he had once heard. A woman in delirium repeated Latin recitations correctly, yet knew nothing of the language. It was discovered that in youth she had frequently heard a Catholic priest read his breviary. These cases are abnormal and, not being the usual educational method of procedure, will be but lightly touched upon here. They are of value for they acquaint us with the fact that there are easier ways of learning than our present system would lead us to believe.

Maeterlinck asserts, in "The Horses of Elberfeld," that the solution is always with the problem, hence the horses perceive the solution of a mathematical problem and give it. Mathematical prodigies, then, are cases of pure spiritual perceiving. For those who have discernment, there is a wealth of insight to be gained from these peculiar incidents, for in the midst of every problem which confronts the human race, physical, mental, financial, social, stands the absolute solution in the eternal Knowing of God. When we train the sight to look past the blackboard upon which we have recorded our sense impressions, when we cease to listen in that whispering gallery which echoes the limitations, doubts,

fears and ignorance of the sub-conscious beliefs of the race, we shall have "the eyes that see" and "the ears that hear." Spiritual discernment penetrates the kingdom that we must perceive and record in its beauty and integrity. This process is so simple that Jesus thanked the Father that he had "hidden it from the wise and prudent and revealed it unto babes." The holden eyes and ears are freed as we believingly open to God Consciousness and let it possess us. Then the solution of every problem comes to us unerringly.

The Crux of the Christian Revelation.—Failure to perceive Truth leaves a blank for evil, and then one is the subject and not the master of the situation. Ignorance is a vacuum to be filled with knowledge. Train the consciousness to know its power; it is King and must allow no thought to enter his domain unchallenged. The work of eliminating the false beliefs which we have ignorantly registered in the sub-conscious and of establishing the Truth therein is the task that confronts the conscious mind. The wheat and tares are growing side by side. The wheat must be intelligently gathered into the granaries; the tares must be cast into the consuming fire of God's absolute perfection through which they will be totally destroyed.

The body of man is the outcome of his consciousness. Legs and arms are his registered beliefs in his power of motion. Sight and hearing are neither in the optic nor the auditory nerves. These organs are the result of man's belief that he can see and hear. As the hearing and seeing become finer and truer, the organs will reflect the ideas by a more

refined appearance than they at present possess. Man's faculties are all inherent in Divine Mind, and are eternally perfect. Whatever God has given us is ours eternally. It has been claimed that if a lobster loses a leg it thinks one again which consequently grows one. Man's apparent fall lies in placing the function in the organ, instead of knowing that the functions existed before the organs; and are placed where they can never be lost, for God holds them in His Consciousness in absolute security.

One who can perceive the inviolability of spiritual man, and the permanency of his functions will heal any disease. When we are conscious of the perfection of our faculties a disease cannot exist. Train the thought to think of the ideas of which the body is composed and the organs will be far more responsive and perfect. The speaker or the writer thinks his *ideas,* and the expression naturally follows. Ideas mold their own form. Thus the conviction of sight as a spiritual function will correct any apparent condition of the eye-ball. So the conviction of hearing as a permanent faculty inherent in the principle of man which can neither be impaired nor lost will keep the auditory nerves in perfect repair. Think of every faculty in the whole body as a spiritual *power,* and the body will be a perfect instrument.

Paul entreats, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The crux of the Christian revelation is that man is not subject to any out-

side disaster. Disaster lies in the belief that man is in a material body and that anything that occurs to the body can affect him. Man is an ideal in the consciousness of God, and as safe as is the perfect Consciousness in which his being is held.

The perception of this Truth makes us free. To locate power or function in God consciousness will, as the race progresses, enable us to grow an organ if one appears to be lost. To lose an eye, an ear or an arm means that we have lost our particular registry of that function; but to know that we have the opportunity to make another registry through our insight and ability opens vistas of spiritual mountains yet to be climbed by man. With God all things are possible. We are Christians if we see and have commenced believingly to apply these great principles.

Spiritual Healing.—We cannot escape our Good, because God's perfect idea of man continues until man receives this idea of himself. We have never been alone, for God's insistent thought of each, individually, has stood in its spiritual poise and integrity through all the agony, sin, and weakness of human evolution. Whenever man has turned to God with faith in his love and power, he has never failed to triumph, regardless of the seeming odds against him. Truth perceived illumines every sorrow and overthrows every evil. God's ideas break into the consciousness of man more readily in his utter weakness than at any other time, for, as Paul says, "When I am weak then am I strong." When we are confronted with a task which we instinctively know is beyond human power, we turn to Omnipo-

tence intuitively as the child turns to its mother.

Spiritual healing is based on scientific law. It is the recognition of man as God is conscious of him. The man whom God knows is perfect; but the patient's concept of his true self is for the time obliterated. The practitioner takes possession of the situation by virtue of the same law which enables the stronger light to take possession of a room, over a lesser light. Healing can result only as the practitioner is more positive of his Truth than the patient is of his error. "Let this mind be in you which was also in Christ Jesus." There is but One Mind and it knows Truth only, and when we let it possess our consciousness we see ourselves and all creation as perfect. The Omniscient holds man within Himself, knowing the eternal Real of him, which is all there is to know.

We continuously reproduce our own beliefs of life, for our beliefs govern our external lives. Our bodies and experiences are externalized records of our thoughts. The trunk we have packed with our own hands holds no surprises for us. All that is in the sub-conscious we have placed there. Much is to be eliminated, much to be spiritualized. Even at its best and highest, the human insight into body is not positive. Spiritual illumination in regard to it is the superlative degree, and when we have this, the mind is no longer what we know as human but is *Divine*.

The Sway of the Sub-Conscious.—Our spiritual, mental and physical equipment is revealing our most secret thoughts. Man's thought is his proclamation of himself and it stands either as his justification

or as his condemnation. Each has judged himself and all may read the verdict, for it is written in body, character and environment.

We are our own bookkeepers, and the ledger with its debits and credits is open to all. The race has made many false entries. Dante's ability to read the record of human thought is given in the "Divine Comedy." Hell is sin manifest and places each in his individual class of sinners. Our aspirations put us upon our own particular stair of the Purgatorio. Our virtue selects its own special planet in the Paradiso. Each is responsible for his own position, be it heaven or hell, the position being merely our recorded conceptions about life. If thinking has been untrue, one is bound by it in hell; if it has been spiritual, one is a free citizen of heaven.

"I sent my Soul through the Invisible
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd, 'I myself, am heav'n and Hell.'"

It is impossible to understand man, or the conditions in which he finds himself and the work confronting him, until we understand the super-conscious, sub-conscious and conscious realms of his being. We prate of freedom, but man is swayed by what he has registered in the sub-conscious. It is the trend of this which influences every decision and choice that he makes. The man who is selfish can with difficulty be generous and do the noble self-sacrificing act. The woman who has always thought purely is not the one who is "led astray," for she is able to resist temptation and to stand secure.

This is very patent in hypnosis. It is a known fact that a virtuous man or woman cannot be made to fall while under control. An established conviction is immune; it resists outside influence. The reason why Truth makes us free is that we stand in immutable principle and cannot be deflected from it. We conceal nothing, for every thought, true or false, is reproduced by immutable law.

Cleansing the Sub-Conscious.—In the sub-conscious mind are held the mistakes or errors of the race. A phonographic record reproduces an error with the same faithfulness with which it reproduces a truth. Thus with the sub-jective mind—if poverty, incompetence and sin are written there, it continues to reproduce these conditions until corrected. Only the understanding of the one receiving the Truth does the corrective work of destroying the power of these conditions over him. One cannot believe a truth and a falsehood at the same time. As the truth enters consciousness, the error is corrected.

The conscious mind is action, and in the sub-conscious mind the re-action is absolutely equal to the expression of the idea received by the conscious mind. Every condition which is accepted as fact by consciousness is automatically recorded and just as automatically reproduced by the sub-conscious. It will carry out a belief in a malignant disease to its ultimate conclusion, the death of the body. It will culminate in eternal life as it did in the case of Jesus in the mighty climax of the resurrection. When this is perceived, the absolute necessity of knowing the Truth and eliminating the false beliefs

is borne in upon consciousness. We cannot be rid of an evil so long as it is retained by the sub-conscious. The only escape from ills is to cease to retain false beliefs which control our individual expression. Sin is much deeper than a mere moral infraction, much wider than that which has been known by the term. It is every belief that is not true of our spiritual nature, every thought that falls short of the God idea.

The evils of sin and disease can only be cast out by eliminating the false beliefs we have ignorantly registered in the sub-conscious. A devil is an evil belief which controls the one who believes in it as power or reality. An insight into Truth destroys the effect which evil has over us by eradicating the belief itself. God cannot think in terms of sin or imperfection and His eternal, perfect Consciousness persists until we become aware of it and thereby destroy the hold of sin over us. Evil is actually a vacancy in man's consciousness and not a thing in itself. If we are ignorant or incompetent, we have not filled the consciousness with ability, knowledge and power. If we are poor, we have not become conscious of divine substance. If we are unhappy, we have not become aware of the joyous mind of the Creator.

We are awakening from hypnotic sense beliefs to the freedom of God consciousness. As a blind man on receiving his sight can become aware of objects only by continuing to gaze upon things about him, thus absorbing his surroundings into his consciousness, so we receive idea upon idea from God, "Precept upon precept, line upon line, here a little and

there a little." As Jesus graphically describes it, the new consciousness comes like "a thief in the night." Without announcement of any kind, we become aware of a Presence which holds us within its own perfect Consciousness; and we know that we are forever beyond materiality and disaster, our lives eternally hid with Christ in God.

One who sees what Jesus saw and remains faithful to the Vision will do what Jesus did. This is a simpler process than many think it to be. Jesus never asked anything of his disciples but "Believest thou?" Actually to believe in God is the destruction of everything that is unlike Him. We struggle and strive, but the way to Heaven is always that given by the good bishop, who when asked simply replied, "Turn to the right and go straight ahead." Turn to spiritual Reality and definitely, intelligently, purposefully, make all thinking conform to it and eradicate every belief that is unlike God.

Signs follow those who believe. The writers of this book have had years of spiritual experience in healing work and can say with absolute certainty that every time the Real is in consciousness, the errors of sense with their consequent train of sickness and inharmony are destroyed. No material means for healing disease is necessary to the one who is spiritually illumined. When we are conscious of Reality, the healing is accomplished, all is perfect. It is thus that sense errors are destroyed by the conviction of perfection.

The only power sin and sickness have is invested in them through the believer who believes them to be real. Nothing is real except that which is in the

perfect consciousness of God. The sub-conscious beliefs in sin and sickness must be cleared, as the forest land of the Northwest is cleared of the roots and trees which fill its surface ground. "The earth of itself bringeth forth increase," but no farmer trusts to that increase. He clears the ground to plant therein the crop that he desires. Before it is possible to have spiritual life and its natural corollary of life, love, competence, substance and peace, it is essential to destroy all beliefs in materiality, sin and disease.

The Fruits of the Spirit.—Jesus revealed man's possibilities. He walked in Omnipresence, he thought in Omniscience, he worked in Omnipotence. When the morning of spiritual illumination breaks, we learn to cast our nets on the right side of the boat. Materialism is the night of sense and its increase is after its kind; but in the morning light we cast our nets on the right side of Principle, and how sure we are of results—health, love, ability, understanding, supply! Receiving the gifts of the Spirit we are changed. The sub-conscious beliefs in materialism are destroyed, and in their place stands the knowledge of spiritual Reality which is freedom.

To identify ourselves continuously with the God idea will enable us to see with the single eye of Spirit, and thus the body will be full of light. Then into our consciousness we will receive that perfect idea of man which is held in the super-conscious realm, awaiting our reception of it. Spiritual training consists in remembering Truth, for the whole education of man is to bring to consciousness the things which he has always known in the spiritual

realm. We have come down from heaven, and up to heaven we must return as we pray with Jesus: "And now, O Father, glorify Thou me with thine own self with the glory which I had with thee before the world was."

CHAPTER VIII

HEALING.

AGNES M. LAWSON.

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—Luke 4:18.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10:8.

The Kingdom Work.—Christianity is a definite method of living and working. Like the householder who on purchasing a home immediately proceeds to "set his house in order," the first thing that we do when we find the Kingdom, is to set our thought home in order. George MacDonald said that in heaven we work exactly opposite to the way we work on earth. Earth is that condition of thought in which we work for self; heaven is a state of consciousness in which we work for the race. Christianity being the revelation of the Fatherhood of God and the brotherhood of man, no one can be alien to another and be a Christian. In fact nothing in the universe is alien to us when we have found God and His Kingdom.

There being One God, when we spiritually discover Him, we perceive the unity of the race be-

cause of the inter-relation of God and man. He is the best Christian who best knows and best applies Truth principles, and to whose record is appended the greatest amount of healing from sin and disease irrespective of church affiliation. The command to heal is as imperative as the command to preach the Gospel; the two cannot be separated. In fact the "good news" which constitutes the Gospel is that the race is not subject to either sin or disease. With its failure to heal came the fall of the Christian Church from its original purpose. As Jesus preached his Gospel, he expounded his meaning through healing demonstrations. We come back to original Christianity as we restore healing to its relation with Gospel preaching.

Healing is a big word, and rightly understood covers all the needs of man. It is the re-instatement into the Kingdom of God. Awakening to the real, we find material existence was but a dream. When we discover the spirituality of man we shake off mortal lethargy. We find as we look about us that others are awakening, in fact that "the whole creation groaneth and travaileth in pain together until now. And not they, but ourselves also, which have the first-fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We find that we have been waiting for this event, groping for it as the one thing that gives meaning to an existence that otherwise is meaningless. "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." The discovery of this "idea," our real selves,

is true healing—for the body is in this idea, and eternally perfect.

A Day of Cosmic Consciousness.—For one perfect day the present writer lived in the spiritual consciousness. It was on a glorious morning in California that the experience occurred. I was "caught up" as Paul expresses it, and "unspeakable" things were revealed. I awakened with a conviction of God's presence, in all and through all and about all. This conviction was so deep and all-pervading that all other thoughts about life were as though they had never been. I was "absent from the body and present with God." I had no sense of body weight; there was a buoyant and luminous creation, and I was of it. A wonderful light and lightness suffused the whole; and all creation seemed joined in a rhythmic anthem of praise and joy. The birds sang a pean of appreciation—as an audible choir in an *audible* Silence. It was an intoxication of joy, and it was as if I were a guest at Creation's dawn, which also was its completion, for in Reality there is no interval. I looked into the soul of all beings and they, being aware of mine, the communion was perfect. My consciousness was submerged under a Consciousness of pure Knowing.

In the middle of the forenoon a woman came to see me who had her arm in a sling. She showed me her wrist on which was a large lump. She said it had pained her for a month, and the previous night she had been unable to sleep or relax for a moment. A sense of astonishment swept over me. How could any one for a moment think pain or imperfection in the riot of joy and the absolute perfection that per-

vaded the whole universe? Immediately the *conviction* seized my consciousness that God being everywhere, perfection was in that wrist. Instantly she threw up her arm in amazement, the lump had disappeared. This all occurred in a far shorter time than it takes to write it.

No other healing was the result of my "perfect day." I wandered off to the woods, an impelling desire to be alone in vast open spaces carrying me thither. All through the day I was held by the conviction that the woman who had been healed, would return the next day and talk with me. All had seemed so natural during the short visit that little had been said. It seemed to be a communion between her soul and mine, and the next morning she came. "I just must talk about that miracle," she said. The pity of it was, that what had been so wondrously natural and inevitable to me the day before, was now a miracle, because I was back again in human mis-conception.

A Glimpse to Lure to Full Realization.—Throughout the intervening years I have had but one goal—spiritual illumination—the divine event towards which the whole creation moves. One thing I know with a conviction that can never be shaken—there is no *material* creation. In mortal thought we see nothing but our own conceptions manifested, and these are actually misconceptions of that Creation which is ever present filling all with its perfection. The method through which the Master worked was revealed to me; the necessity of His transition was also clear. Any one who can retain Cosmic Consciousness lives in a realm above that of sense con-

sciousness, for he is above its limitation. It is not a difference in location, but a difference of condition. In my own case my sense consciousness was not destroyed, it was merely submerged for the time. There still remains for me to eliminate the fixed race beliefs of materiality.

Many healings have been the fruit of my ministry, some of them instantaneous, some after working weeks, months and years, but not once since "my perfect day" has healing been so unlabored and natural. Many times I have been conscious that it was the faith of the patients themselves which healed them; many times I have been conscious of kindling that faith in them. It is neither the practitioner who heals another, nor the patient who heals himself. Healing is the entrance of the God thought so that Truth governs instead of the mortal belief. Faith is the Mind of God holding our consciousness. It is useless to endeavor to "hold a thought"; this is self-hypnosis. We must *ask* God to come in with his perfect thought and hold our consciousness. We must ask Him to think in our consciousness. So long as we "hold a thought" we are not perceiving the principle; the perception of a principle holds the consciousness in such a manner that the thought holds us. Healing is something we *receive,* through humility and receptivity. Faith is the one means to bring the God Ideas into consciousness, and the entrance of these Ideas automatically destroys the false beliefs previously held. It is impossible to be aware of any imperfection and be conscious of God at the same time. The perception of Truth is the destruction of error.

Curing and Healing.—There are many cases of curing disease which are not spiritual healing. Spiritual healing is the change of thought which must occur when we perceive the real of another by seeing him in God. Curing may result from the elimination of some one disturbing thought. The normal sub-consciousness of the race is health, and we have but to live optimistically in normal human thought to be healthy in an animal sense. It is claimed that a large majority of insane people are healthy, and that even those who were ill before they became insane gain health with the mental disorder. Insanity places one under the sub-conscious functioning of the race. It is the fears, doubts, sins and fixed beliefs of the conscious mind which are the most prolific causes of disease. When the coherence and vitality of these thoughts are destroyed, the interference with natural health is removed. Natural health, however, is not spiritual health. Spiritual health springs from a conscious knowledge of the principles of life, an awareness of the Presence of God.

Undoubtedly a large amount of healing done even by spiritually minded people is mental; by which I mean that much healing is the result of suggestion. If the disturbing thought is destroyed in a patient, in any manner whatsoever, the disease must be cured, for disease by whatever name you call it is a belief held in consciousness. This is not spiritual healing, however, for this can only be the result of receiving another Mind than that which we know as human. Spiritual healing is a complete revolution of the life and character so that we have actu-

ally left mortal thought, and it is impossible for us to think from that basis again. It is connecting one's self with the Source, so that the whole consciousness is renewed. A disease is a mental picture objectified in the body; so that when the thought is destroyed the body cannot hold the disease for a fraction of a second. "The flesh profiteth nothing, it is the Spirit (idea) that quickeneth." The body is all thought-formed; if the thought be right the body is right.

Trust Healing.—Another class of healing which is largely used is called faith healing. Personally, faith is too large a word for me to use save for the luminous healing of Spiritual Consciousness; this was its original high significance. Therefore for the purpose of clarity I will use the word *trust* healing for all of that kind of healing which is the result of spiritual prayer, but which has not back of it a conscious understanding of the nature of man and of the universe. Healing has never been totally lost since the Christian era, for those who have believed in the efficacy of prayer all through the ages have had results to the extent of that belief. Since it is only through personal experience that we actually learn the law, I will give an example of what I mean by trust healing.

The case occurred several years later than my cosmic experience and on a day when I felt very ill. I had been sleeping in a room in which was a gas grate which leaked. It was summer time and as the windows were always open I neglected to have it attended to, with the consequence that on this particular day I felt very sick, but was uncon-

scious of the cause. The door bell rang, and as no one else was near I opened the door. A stranger stood before me. He handed me a note, addressed to myself, and signed by a friend, in which I was asked to give the man, her brother, a treatment.

I felt immediately the impossibility of giving a treatment in my condition. I was conscious of my body to such a degree that it seemed a leaden weight, and although it was mid-summer I was very cold. Then the thought came to me in a flash: it is not you who heal, but God. I invited the man in and he stated his case. He had been suffering from a pain in his back for a year, and had been to regular physicians and osteopaths without avail. He called his trouble a "leaking nerve." I had never heard of such a thing before nor have I since, and I have never sought to inquire if there were such a disease known to the medical fraternity.

I told the man that I would give him a treatment, and explained that it would be a silent prayer, as he knew nothing of metaphysics. Then I was conscious of saying, "God, you *must* heal this man, for I cannot give him a treatment." Then my mind became focused, that in my helplessness God would do as I asked Him. How long we remained in the silence I do not know, but when I spoke the man said, "I had a peculiar sensation as though a million electric needles were pricking me." He was completely cured. I use the word advisedly, for he was not, so far as I could judge, in the least changed spiritually. I returned to this place four years later and he had had no recurrence of the disease.

This latter experience was as different from the

day of illumination as could be, yet under both experiences, wide apart though they seem, the same thing occurred. In both cases the self for the time being was eliminated. In the one case it was submerged, in the other an instinctive trust for the time being held all other thought in abeyance. The first case was the *faith* the Master told us to have, not faith in God but the *faith* of God, and nothing short of this is what he meant by faith. When we are defeated it is the self, or more correctly the false belief about self, which blocks the passage. Power is ours only as we are able to destroy all sense of anything but God. Pure faith is the One Consciousness, thinking its Truths in our consciousness.

Spiritual Healing is Being Born Again.—Spiritual healing changes the thought and character, so that one is constrained to speak in different terms of the curing which brings one merely under normal race thought. In the beginning of my ministry I was much surprised to gain such quick results from the less spiritual people. The results gained by those who are the least spiritual are gained because their desires and aspirations are less complicated. The height of their desires is health, the adjustment of their affairs, and their supply. "The children of this world are in their generation wiser than the children of light." There being no higher ideal there are no conflicting emotions; therefore they work definitely and in a straight line. These people are called practical by those who see only the superficial conditions of life.

The radical change which occurs when we are born into the spiritual life, the searching analysis

to which we subject our motives in order to make them conform to the spiritual ideal, necessarily complicate the mental condition. An acquaintance with God is then more essential than anything in the external life. The desire for things is submerged in the desire for spiritual adjustment. When this supreme aspiration holds the consciousness, we find "Our God is a consuming fire"; for all that is not of God is swept away. The spiritual man must adjust all of his thinking before his thought is as definite as it was before the "great event" occurred to him.

In our earth experience we contract many debts, and when we come into the Spirit we challenge every debt and debtor, in order to pay and be free. We therefore find that in losing our old lives we lose also the old conditions and circumstances. All things become new. Personally, this was my experience; not a vestige of the old life seemed to be left. Nothing seemed to matter but getting right with God; therefore neither healing nor the adjustment of my affairs was quickly accomplished. I had to find myself in this new world, learn its laws, and discover its conditions. The children of light, in their intense desire to base their lives on spiritual principles, must needs take time to achieve this.

However, those people who adjust their lives to spiritual principles are the real, practical people. The shortest distance between two points still remains the straight line, which is the discernment of principles. The earth people only "seem to have." That man alone possesses who has the spiritual reality of the thing, which is the God idea of it. Any accident or disturbance in the thinking of one

who does not comprehend spiritual principles can destroy his possessions. Not so with him who possesses the true idea; his are "treasures laid up in heaven"; they are established in consciousness.

Healing is obtaining the single eye which makes the body full of light, and the affairs transparent and beautiful. Healing is the revealing of the perfect body through the revelation of the Kingdom. Healing is the discovery of our original selves, through the disclosure of the original meaning of God for us. Order is the prime essential of the spiritual life, and we find that our place in life is in the expression of the ideal which we are in Infinite Mind. The moment the disclosure of our work is made, the life is healed in the richest sense of the word. It is restoration to the spiritual world and reinstatement in divine order.

Entering into Power.—The result of this reinstatement is spiritual efficiency. Efficiency is defined by the dictionary as the state of possessing adequate skill or knowledge for the performance of a duty or calling. By an inclusive vision of an omnipresent spiritual world, where each one is to some degree receiving light and power, we extend our knowledge in observing the demonstrations of others. Efficiency is developed by doing the thing which confronts us, and doing it so well that we have the consciousness of having put forth our best effort. Not a duty can be side-tracked! To meet and heal every condition along the way by drawing on spiritual power is to keep in a living stream of life and love.

There is immense spiritual value and discipline in

praying with another. While we are praying with another we must think of him in the right way. We cannot pray for another without coming into right relation with him. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." It is this which makes the healing practice of such immense value; it aids both practitioner and patient to come into unison in Mind. Agreements must all be made in the One Mind; therefore we come together in it and lose our false beliefs through it. Everything is desirable that helps to eliminate mortal thought.

To love is the ability to heal and to perform tasks, to undergo fatigue, to meet conditions of exposure in a manner far beyond the limits of those who have not made the contact with Spirit. To love is to rise out of the limitations of selfishness and to forget self. To heal others we must love them. When we are aflame with good will to another we have harnessed the Power of the universe to aid that other. Never have I had a case of healing without being conscious of love for that other. It is so intense a desire to relieve distress that the whole consciousness is focused to one point—giving. Thus we rise out of self and into the Mind of the Giver of All Good.

Healing is the most normal thing in life when we think in spiritual terms. True healing is never an effort, it is the spontaneous love of which we are conscious when we realize God's Presence. Where God is, all is perfect, and every time we realize God we aid in the destruction of all that is unlike Him.

The conviction of man as he exists in Infinite Mind is the only thought of which the practitioner is conscious if he is successful in his practice. Eliminate the personality as far as possible, and see the spiritual world where all are perfect. Let the consciousness be filled with the Real of mankind, not just one particular member who is to be healed, for no prayer which is effective is a private prayer. Every spiritual treatment is the endeavor to destroy the whole race belief that anything but the Mind of a perfect God governs man.

In receiving a treatment the patient must turn the whole attention in expectation of receiving God's perfect thought which will destroy his own imperfect beliefs. He must expect not an outward but an inward healing. The patient should not ask, nor should the practitioner promise, physical healing. It distracts from the work that must be done in order to receive physical healing. It puts the cart before the horse and progress is impossible. Disease is in thought registered in the body; its only existence is in thought. The body is powerless to hold a disease if the thought is destroyed which miscreated it, as the things that fill the universe are powerless to be save as the Infinite Thinker thinks them.

We are a social body, and we do heal others and heal ourselves as we train ourselves to think in terms of Immortal Mind. Every time the Real is in consciousness we heal; every time we think in terms of materiality we miscreate diseases of body and circumstance. The only means whereby we can aid another is to think of him consistently and per-

sistently as God thinks of him. After the treatment both practitioner and patient must continue to think as they thought during the treatment. Neither must ever descend from the thought established there no matter whether there is a visible healing or not. If the thought is continued, there inevitably must be the healing; it is contrary to the laws of the universe for it to be otherwise. "In due time ye will reap if ye faint not," said One who would accept no other thought than God's thought.

Neither the body nor any organ of the body is treated by one who understands metaphysics. It is the faculties and powers of Mind that are treated; that is *recognized*. The writer knows a man who at sixty-five is reading the finest print. This man had from youth been near to total blindness, when the Light of Truth released his vision. His was a case of self healing. I asked him how he treated himself. The simple reply is one of memory's most sacred treasures: "I *know* sight is a faculty in Divine Mind, and that it cannot be impaired or lost."

This is the secret of healing—all of man's powers, all of man's faculties are in Divine Mind and always perfect. The body but registers our beliefs of those faculties and powers. Power is in no organ nor thing; it is in Mind alone, and to get the insight into all of our powers and faculties would mean the redemption of the body. The organ is in the thought, not the thought in the organ. The Master healed the withered arm by perceiving the perfect idea of arm, the capacity for movement and the ability to work and express himself inherent in the God Idea of man. Man always has free movement, nothing

binds him but false thinking. Disease and sin are synonymous terms—to heal is to forgive sin, to forgive sin is to heal. It is all done through correcting the false beliefs about man into the Truth of his being.

Life is a symphony. Some surge ahead regardless of the necessity for guidance, others lag behind devoid of initiative. We acquire in affiliation the poise and balance which enable us to work in unison. When we adjust ourselves to others, giving them our spiritual gains, receiving from them the insight in which they have outstripped us, in return, we are mutually helpful. Through this agreement with others we find the common meeting ground, the Mind in which we all have our being. The hermit can never reach the "measure of the stature of man." In isolation we cannot lose ourselves in service, neither giving nor gaining in consciousness through contact with others. All growth is dependent on stimuli—called *love* by the Master.

Established character is the capacity to receive and the ability to obey. Those who have natural decision of character must guard against being too positive in their opinions; for spiritual man is not aggressive. He who has had spiritual revelation does not need to fight, he knows with certainty and he can well abide his time, until the revelation comes to others. It is useless to try to give the Truth to those who insist on fitting revelation into what is called the *rationale* of the human mind. As those who have crossed a stream we must patiently wait for others to do the same, in confidence of their ability because of their heritage.

Independence in the Kingdom.—The Kingdom of Heaven is a divine democracy. Citizenship in it depends upon the ability to live with each other on terms of equality. Equality is in the Consciousness of God alone, and through the healing ministry we meet in God's Consciousness.

Again I will give an experience of my own, and this in *receiving* the healing. As my first healing had come through my personal study of the Bible, and applying its teachings as best I could, the conviction had settled in my consciousness that no one could aid me. I had yet to learn that no one's life is independent, but that all lives are inter-dependent, and that we truly live by giving and receiving. We receive from and give to God; we receive from and give to each other. This does not mean that we are not to have the character which enables us to stand upright with strength in our own convictions. The indecisive mind has not the power to affiliate with either God or man.

It was, therefore, a great step forward in my spiritual unfoldment when I was able to yield myself without reservation to a practitioner; and I had a wonderful healing. I had been working very hard in my own self-sufficiency. The old nervous tension under which all of my work had been done previous to my insight into Truth, had again crept upon me. When this occurs one is not working in the Spirit. The result of this was that I had what is called a severe accident. I have a very dear friend, a practitioner, and to her I gladly said, "I will rest in God and in my love and confidence in you." Details of disease are always undesirable

matters on which to dwell, so that I will briefly state that in my case what would ordinarily have taken months to heal was accomplished in as many weeks.

It has been my personal experience to know of many diseases, medically pronounced incurable, which were healed through knowledge of Truth. Among friends in both the Christian Science and New Thought movements, I know many cases of spiritual healing which cover approximately all the ordinary diseases known to modern medical science. Many cases have been what are called chronic and organic. They have not been limited to the one class of nervous diseases which the medical fraternity claim to be all that can be treated successfully by the spiritual method. In fact some of the best healing has been done when all that is known to medical skill has failed.

The Open Door.—Spiritual healing is only in its infancy as yet. It has been rediscovered in its scientific principle in our day. All fair-minded people are glad to credit Mary Baker Eddy with the high honor of establishing its potency. No organization or class of people can hold what is universally the heritage of every child of the eternal God. Spiritual experiences are common in this age, and those alone who have seen the miracle of the "Open Door" can consciously understand the Christ method of healing. Yet even those who have had the privilege of experiences which enable them to know at first hand the power of the Kingdom, are like men who are working consciously to gain the key to a combination lock; for although we have touched the

Real and experienced the miracle, it is not as yet done at will, and has been of rare occurrence.

The symbol of the open door is a striking characteristic of the teaching of Jesus. The door is always open; but only through purification from material beliefs and desires are we able to approach it. Through this open door streams the Good Will which is the love of the Infinite Father. The life of Jesus is luminous because he always identified himself with the spiritual and stood in that love. If we stand out in the world mist, we do not see the doorway and we fail to receive of the life streaming through it. My own experience enables me to know that the door is always open to give lovingly to the least of us, and that there is neither least nor greatest when illumined with that Love.

The fact is that Christianity is this coming to the Open Door and standing in its Light. Healing is denied to him who asks only to be cured. These are they who desire the semblance of a thing and not the thing itself, and they must fall short of attainment. Never come in prayer to God asking for things. Ask for the true idea; things are all ideas in God Mind. The God idea of anything is the thing itself. The substance of anything is that which stands under it, giving it dependability and permanence. If we have the God idea of body, we have the substance of health; if we have the God idea of creation, we have convictions of permanency and spirituality. Swedenborg reports a spirit in heaven as saying: "Here in heaven all things are *substantial* and not material, we who live here are spiritual men, because we are substantial and not material."

To have health, supply and success based in the spiritual world is to have the real idea of them, and thus we have them as abidingly ours. When we have the true ideas, things are the outward manifestations of an inward grace.

Standing in the light of the Open Door we are unconscious of desire. The intense sweep of human wishes and longing is wasteful; faith is always conservation and direction of the forces. The emotionalism of human love, its sorrows and intensities are lost in the calm conviction of unity. Human love is congestion; we love some too much and others too little or not at all. Love evenly and equally distributed throughout the race is the healing of all the sorrows and disappointments due to miscalled love. Faith has ideal possession of all that exists. It knows no past nor looks forward to a future. It has been pertinently said that the Christ is daily crucified between two thieves—the past and the future.

Renunciation.—A gate leads to this Open Door, and the Door is visible only to those who have passed through the gate. This gate is self-renunciation. "Everything cries out to us that we must renounce," said Goethe. We have looked upon Gethsemane as a place where all the joy went out of life, and thought of the Crucifixion as torture, but both are on the Way to the Light. The "son of man" must die, that the "Son of God" may come into his own. The mystic initiation of man into the power of the Kingdom is the elimination of our false and materialistic beliefs of life. It is losing the self to find the Self. Virtually it is coming to one's self.

After we have experienced the Open Door, the desire for it can never be quenched. Hereafter we must live out of ourselves and in the Universal. It is as impossible to come back into the cramped confines of selfish isolation, as it would be for a chick to be confined within the egg again. In the narrow confines of self-interest we feel we cannot breathe, nor can any one deeply and richly inhale in its confined atmosphere. As the body is healthy only when the blood freely circulates through the length and breadth of it, so out in the universal life the free soul must vibrate in rhythmic sympathy and in unison with every one and every thing.

In the cramped life of self the one obsession is to get. In the spiritual life our one ideal is to give; all that we ask is the privilege of giving and doing. In this desire of giving and doing, we must always exact of others their part. I have known many who were unselfishly selfish, which means that loving to give and to do they unwisely overdo for others. It is *motive* which counts, and this should be the desire to awaken in others the joy of giving and doing. All life is reciprocity because we are integrally a unit; and to crush the initiative of others by too much giving, to weaken their ability by too much doing for them, is a mistake that Love never makes. Love aids others to aid themselves, and frequently this consists in withholding when it comes to external things. He who demands the best of others gives in the real sense, for spiritual giving is confidence in the ability of others.

The Open Door stands before every child of the eternal God; this means life, love, expression, bless-

edness. Knock and it shall be opened to your consciousness; for on the other side of self-renunciation stands this Open Door to cast into your receiving soul the glory streaming through. Chord up the desires of your soul until it is Truth alone that you seek and, finding it, "all things whatsoever you desire shall be added unto you." Spiritual health is ours only as we have first the Kingdom—the work we desire, the friends we crave, the substance we hope for, to be found only in the Kingdom of Consciousness.

Centered in God.—In the secret chamber of each soul is hidden an intense desire for beauty, which is the perfection of the spiritual world. We can never be satisfied with less. If our culture and education are not based on the realities of spiritual world, we soon discover that they are tinsel and sham. With spiritual awakening comes the elimination of nonessentials with which we have been cumbered. Once we have experienced the Divine Adventure, petty fears and annoyances are destroyed. We fear nothing and no one. We do not fear malicious nor condemnatory thought from anyone. Once we are actually centered in God, we "put on the whole armor of God," and no shaft of mortality can penetrate this.

Absolutely no one can injure us but ourselves. If another seems to injure us, it is our ignorance and fears which have left us open to his arrow, and in the rectification of this ignorance we are benefited. If another has exposed to us the weak spot in our armor, this we can count as gain. When we have the divine alchemy of Truth every circum-

stance in life pays toll to us—never a person, a condition, a circumstance through the daily experience of life but leaves us the richer. When we become men and women we put away childish fears; we know that in God no one and no condition can defeat us.

As we become aware of spiritual Reality we learn to deal only with the permanent and unalterable elements in the Soul. We have a measure and a test for Power, and the whole nature becomes one of intense belief. We feel ourselves invested with a divine mission, and, with the great prophets of all ages, we call men back to the worship of the one God, whose Kingdom exists in beauty and wholeness and is as ample as the needs of man.

Spiritual insight makes life infinitely worth while; but we must pay the price for it. The price is absolute renouncement of a material world and material pleasures. If we are to be real the undivided attention must be given to spiritual ideals. Every thought and act must be in conformity with what Dante called the "intelligent world." The wide development of the race and all of our personal endeavor for proficiency and efficiency are but to enable us to interpret the beauty of the spiritual world. At first we learn to work that we may live. After the Vision we learn to live that we may work. At the first it is necessity which compels us to work. At the last it is the sheer beauty of the revelation which impels the desire to express concretely to our consciousness and that of others that which we see.

Seeing and Doing.—All education is development of the ability to interpret life. The ecstasy of the

Vision itself becomes subordinate to the necessity of expressing it. He who has found his work cannot be lured from doing it though Satan himself stood before him with his enticement of all the kingdoms of the world and the glory of them. We cannot hear his voice; we cannot see his form; his lure is powerless. The ability to work intelligently with God and interpret life in terms of beauty and worth is the crowning glory of life. Within himself man has the means and the power to attain the resurrection. "To him that overcometh will I give the crown of life."

We come through the narrow gate of self-renunciation with light baggage. Stefansson proved that he could live years in the Arctic on the resources of that region. Many are now realizing that the spiritual life supplies every need. We refuse the weight and heaviness of mortality. Self-renunciation is to be rid of sense, weight and weariness. It is to arise into a sense of newness of life and opportunity. It is to consciously stand in the Open Door through which issues the supernal light and beauty of the Empyrean. The consciousness of the Infinite holds us in itself, and what is not of it can find no lodgment in us, if we keep busy in the interpretation of spiritual Reality.

Like Paul, we who have beheld the Vision yet feel ourselves to be "profitless servants," so far short of the true interpretation do we still fall. In the last analysis it is the expression of our own lives in terms of spiritual beauty and completeness, that constitutes happiness. Only that man is happy whose faculties are employed in constructive ideals

which aid in the progress of the race to its Divine Adventure. It is toward this goal that the great procession marches; and those who are in the vanguard are now experiencing peace—peace as deep as the infinite love of God.

CHAPTER IX

FAITH.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.—Matt. 17:20.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15:7.

"Without faith it is impossible to please God," the author of "Hebrews" said with emphatic directness. It is only possible to be pleased with ourselves as we do please God; for one is not innately satisfied until he produces something of worth, and his consciousness rests in the conviction of its worth. An abiding conviction can only rest in the eternal consciousness of God. The man who paraphrased Pope, "an honest man is the noblest work of God," into, "an honest God is the noblest work of man," was a deeper seer than the poet. God created all men

honest; but it is only as we perceive our own innate honesty that we discern the absolute integrity of God and the unchangeableness of spiritual creation.

The word "faith" as used by the writers of the New Testament, means Cosmic Vision plus the practical ability to make of this vision a tangible reality. It is spiritual efficiency. Its original high significance has been lost because the prevailing orthodox religions use it as a synonym for blind belief. Faith is never blind; it is clear seeing; the "evidence" of things not to be seen with the eye of sense. The vision of faith is not limited to things which "do appear"; but it perceives that "eternal city which hath foundations, whose builder and maker is God." Without this vision, progress or any work of value is impossible.

Since words are the creative instruments, without which is not anything made, the essential of spiritual education is a clear discernment of their meaning. Faith is distinctly a Christian expression and conveys something hitherto unrevealed. The original disciples, those who had the privilege of being taught by the Man who could say, "Who hath seen me hath seen the Father," perceived a *radiance* in the word. The eleventh chapter of Hebrews, is one of the most inspiring in the New Testament. It is the consensus of what was wrought through faith, and contains in its opening sentence the best definition of the word that has ever been written. Some one has said that a word should *dump* its meaning; but the full glory of the word *faith,* can never be introduced into the consciousness unless one has experienced spiritual illumination.

Vision and Power.—"Faith is the substance of things hoped for, the evidence of things not seen." Evidence is the proof that can only come from an eye witness, and the substance of anything is that of which it is composed. The two clauses of this definition of faith make of it a concrete working basis. The first clause posits the substance of the spiritual universe, the second supplies the model into which this substance may be shaped. When the eye perceives a thing and the consciousness lays hold of its reality as a spiritual entity, we have possession of it; it cannot then by any power in the universe be wrenched from us. Real possession is dependent on this perception. In the spirit of faith thus defined in Hebrews, one must become an effective worker. Half of the definition is vision, the other half the means to carry the ideal in vision through to concrete expression.

What is demanded by this superb word faith, is the combination of the seer and the artist. All the real work of the world has been accomplished by the practical mystics, men and women of faith. The man who can show us the result through concrete constructive production convinces us of that faith. The one unanswerable argument is the presentation of a Truth demonstrated. The answer to all the wrongs and errors of sense is the demonstration of faith. "I criticize by creation," said Michael Angelo, and this criticism permits no come backs. He alone can inspire us to emulation who illustrates his visions in accomplishment. "Without works faith is dead,"—a still-born vision. Progress lies altogether along lines of constructive enterprises.

The vision may come to anyone, but it abides only with him who works; and as life is a continuous revelation, work is the executive hand which makes inner revelations visible. It is not enough to see, we must make others see, by leaving completed work as the footprints in our path.

"Four men stood before God at the end of the seventh day.
The first man said, What is it for? The Philosopher.
The second man said, Why did you do it? The Scientist.
The third man said, Let me have it. The Business Man.
The fourth man said nothing, but fell down and adored, and when he arose he made one like it. The Artist."

The ability to produce our own visions into tangible results is the power of faith.

Faith is Laying Hold of Omnipotence.—The evolution of the race, with all of its enterprises and accomplishments, is the result of faith. "Faith steps out on seeming void and finds the solid rock." Faith perceives and receives what is invisible to sense, and through immutable law the substantial entity appears. "According to your faith be it done unto you," is a divine decree. More we cannot have, less it cannot be. The measure meted to us by inevitable law, is the measure of our faith. It was St. Theresa's faith which enabled her to say, when laughed at for asserting that she would build a great orphanage with three ducats: "Theresa, it is true, with three ducats can accomplish nothing, but with God and Theresa, and three ducats, there is nothing which Theresa cannot do."

Faith is an insight into the Mind of the Creator,

and a clear perception of the benevolent law that is shaping the course of events. We find the Creator and discover His Law through the real experiences in our lives. A real experience is one in which we are conscious of God's love and power. Negative conditions of weakness, impotence, want and misery, are not experience; they are the lack of it. If we desire to grow every day we must enlarge the region of our faith and adjust conditions to this expanding vision. The search for the solution of difficulties is the search for the inner, and the power of faith is to arrange our outer conditions according to its adjustments.

The greatest benefactors of the race are its seers. It is the men and women of vision who have given the race every upward impetus, and inspired every forward movement. They discern the Builder and the Plan. They discover that God is the perfect Artist who in His own Being works out His Creation, until a spiritually conscious mankind is produced. It is faith alone which enables man to be the co-operative fellow workman with God, the intelligent partner of the Divine Architect. It was a triumphant Paul who wrote Timothy, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Faith Based on What Is Seen.—Spiritual experience is the recompense which is never lacking if we keep the sustained contact of continuous faith. To "stand fast in faith" is to make continuous progress. This is the yoke which unites us with Omnipotence: a mental attitude, which is normal and natural, if

sin does not obscure the vision. We know that no intelligent architect, artist or sculptor will commence a structure or begin a work until the model is well established in consciousness. In our search for reality, we have found the Divine Architect, because we have discovered a method of work which produces results. If we perceive the Vision and work according to the pattern, we are productive. To disregard the pattern is to be non-productive. The Supreme Architect has the model in His Consciousness, and with Him vision and production synchronize.

With the Vision the ability and means to interpret come also. To receive the vision of the Kingdom is to find our own individual self and work. If these are unknown, sin, which is spiritual blindness, obscures the vision. "Knock and it shall be opened unto you." We receive it by faithfully watching, working and waiting. "But in the end it shall speak, and not lie, though it tarry wait for it; because it will surely come." Thus Habakkuk assures us from the Watch Tower of Faith. "Whosoever asketh *receiveth,*" comes down to us confidently from Him who spake with authority. There are no *favored* children of the universal Father; the least in His sight is as the greatest, for degrees of consciousness proclaim the worker and the shirker and not an especial favoritism of the impartial God.

Great lives are natural because their fine perceptions are trained to see and work with that invincible Power which governs the stars in their courses and shapes the destiny of man. Great lives are the result of faith; and "these while their companions

slept, were toiling upward in the night." Faith is vigilance, alertness, awareness. It is instant in perception and action, definite in purpose, determined in aim. Faith is the activity of the true worker, for the vision is the means and the goal.

Beacon Light of History.—In the lives of our great men and women we read the history of the race. They have carried the human race over the abyss of ignorance to great accomplishments. It is the vision of the successive leaders of his race that the author of Hebrews traces. The key note of this book is faith. It is faith which finds God; it is faith which enables man to advance through chaos and darkness, into light, order and beauty. It is faith which enables mankind to see the trend of life and to reinforce and direct tides of righteousness. The great lives of history were those who were sensitive to the needs of their age, and gazing past the limitations of their time saw what would be if they could inspire others "to look up and not down, to look in and not out."

Faith and works are joined together in the Mind of God, and that which the Infinite holds inseparable man cannot rend asunder. Faith without its accompanying act is devoid of power. If we actually believe we act upon the belief; if we actually see, we must persist until victory is complete. If action and persistence do not accompany vision, it is merely a fleeting impression and not a vital conviction. Faith is a conviction so strong that the result is a new impetus given to the consciousness. Faith *compels* action for it brings us into the direct action of God,

in Whom accomplishment of purpose is the eternal characteristic.

Faith Vital to Hope and Love.—Paul in his supreme epistle, the thirteenth chapter of first Corinthians, places faith first among the evangelical virtues; for no man can either hope or love, save as he shall first see and do. How can we love before we know what we love and why we love? Love is the result of faith. Of such supreme importance is faith that Jesus declares it to be a condition of consciousness necessary to all accomplishment. Faith to Jesus was the light which enabled him to see what to do, and how to do it. The Kingdom of God was the model from which he worked, and thus holding to it constantly he was "without sin."

The limit of one's ability and accomplishment is the limit of one's faith. The result of the work is the measure of the faith. A quiescent acceptance of a God with Whom we are unable to commune and from Whom we are unable to receive a reply, is the devitalization of religion. Communion is the basic necessity of religion. This vital certitude and spiritual receptivity was so habitual with the great Master, that he wondered so few possessed it. We know that by using the faith we have we increase our store, and faith enlarges as we constantly "seek those things from above." Faith is the ability to break all present limitation and build a new life in Spirit.

"As the marsh hen builds her nest on the watery sod,
I will build me a nest on the greatness of God."

Demonstration Possible only Through Faith.— Faith is the ability to see the Kingdom of Reality, which reduces the "material" to its native nothingness. In the Kingdom is the complete life and accoutrement for victory, for each child of the Eternal, for "above all things Truth beareth away the Victory." Faith enables us to put victory on as a garment. The imperative command to those who would attain is, *"Believe that ye have received,"* and the absolute assurance follows, *"ye shall have."* Intelligence demands that before any man proclaim himself to be a Christian, he shall examine and find whether he have the right to so designate himself. The man who asserts that he is a mathematician and yet is unable to demonstrate its initial demands of addition, subtraction, multiplication and division, would not be counted in a body of mathematicians as one of them. The man who claims to be a Christian without the ability to heal, teach, bless and uplift would fare no better in the school of Christ.

Truth is demonstrable, and faith is the key to the solution of every problem which confronts the human race. The unconditioned and unending assertion of Christianity is that "every one that asketh receiveth." No one needs to have an unproved religion or to take it second hand. The Kingdom is here everlastingly the eternal Occupant of Everywhere. Its insistent demand is that it be accepted as the one basis for thought and act and proved by each individually. Nothing could be more fair or more impartial. The street-sweeper may receive it as surely as the millionaire who drives over the cleaned streets. The farmer's lad at work in his

father's field may prove it as surely as the graduate of Harvard or Oxford. The octogenarian is no more excluded than the youth in his teens or the man in his prime. The Kingdom exists for the one in disease or in the dens of crime as surely as for the man in established physical or moral health. It has but one condition, the willingness to receive and the determination to obey.

Faith is God's Gift to Man.—The stigma upon Christians of any denomination is the acceptance of a creed that is anything less than Christianity purports to be, which is the resurrection from the material to the spiritual basis of life. We can seek and find the Father wherever we are, and have the treasures of the Kingdom opened to us. "If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and fly to the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me." The one unescapable thing in the universe is the Father's love, and the Father's gift to man, His child, which is the Vision and Substance, in the Christian Chronicle called *faith.*

Men and women of faith do not dwell in cloistered cells in a trance of mystic exaltation, but live down among men ministering to their needs and weaving into the woof and warp of common lives strands of the eternal substance. They work because having the Vision and Spirit, they must work. Under the light of the Vision the only rest is that of assisting others to partake of the heavenly manna also. To "see no man after the flesh, but after the Spirit," is to reveal to that other his inmost self, to draw him

"through cords of a man, with bands of love," up into the expression of that for which an Infinite God has created him.

Every one who works in constructive enterprises, in education, business, politics or art, is a teacher of religion. Everything which makes for the betterment of human life, and adds to the sum of human knowledge, is religion. Religion covers every need of the human family. It is the frictionless movement and perfect performance of all of that machinery. Education as a whole is an insight into the universal design, which renders us responsive to the demands made upon us by the Thinker, Who is working it out through the conscious co-operation of responsible beings made in His own image and likeness. Vocational training and education enable each to specialize for his own particular contribution; for in this design every one who has been created by the Omniscient Father has his work and his place.

Discovery of Our Place Through Faith.—No one chooses his part, but he is chosen for it; he must discover it and complete it through faith. Each one stands an immutable fact in the universe; God has need of him or he would not be. Paul, the "chosen vessel," was the great apostle of originality. His demand to "come forth from among them and be ye separate" is of prime importance in the development of individuality. Christianity teaches specialization in the development of the gifts with which we have been endowed. This is a time of trained specialists, and an insight into spiritual principles is absolutely essential in order to keep abreast of the

age. Specialization is the emphasis of this age, as literature was of the Elizabethan period, or as was art in the age of Pericles. In divine aloneness and communion with the Father, through faith we receive the especial gift with which we have each been endowed, and with the revelation comes also the means for its complete expression.

We denude ourselves of mortality as we clothe ourselves with faith, which is the essence of immortality. Faith uncovers the real self, and we stand revealed to ourselves and to our fellow beings. God has always known the possibility of each, for it is His own; but faith enables us to know, to develop and to express the innate gift with which each has been endowed. Faith is an intimacy we establish with the Father, who in the secret place of our individual consciousness places upon each a special commission to be delivered to His other children. The gift is a trust and a commission, and faith is the road and means for its transportation. Faith is "the Way, the Truth and the Life," and no man cometh to the Father save through it.

Faith Reveals Our Place in the Great Social Structure.—The "greater works" yet remain to be done by the younger brothers of the great Pioneer. What they are can only be revealed as we catch up with Him. The life of Jesus was a direct unfoldment through faith of spiritual man. He claimed no earthly parentage; spiritual man can neither be born nor die. Faith is a linking up with the life which always was and ever will be the same, a conscious conviction of what man is and the part assigned him by eternal decree. Faith is a con-

sciousness of the "amplitude of time," and yet, at the same time, a freedom from its restrictive limitation. Faith is the restful leisure of eternity; yet it is also the accelerated action of spiritual completeness.

Faith empowers us to make new contributions and forms its own niches for their placements. One design running throughout the whole creation, the vision of faith enables all true work to fit in with the work of men of all ages. The lustre of any contribution one makes will not become dim, nor will the radiance be lost, for once a truth is perceived and fulfilled by a member of the race, it is placed in the Tower of Discovered Truth, conserved in the race consciousness and recorded to the credit of the contributor. The reward is the ability to see, to do and to deliver that which is revealed to us through faith. "The reward of a thing well done is to have done it," says Emerson in "Compensation." This conscious ability to do his work and make his contribution to the Tower is the end toward which spiritually conscious man works, and he asks nothing of life but this privilege.

The Story of a Man of Faith.—Through faith we walk and talk with God, through faith we clothe ourselves with the power of God. No man can place a limitation on faith, nor any restriction upon the time taken to receive an answer to faith's appeal. George Mueller, of Bristol, claimed that the answers to his prayers mounted into the hundreds of thousands, and at least thirty thousand of those were answered on the day that his petition was made. The captain of one of our ocean liners tells an experience of the stupendous power of faith in the life

of this truly great man. "In crossing the ocean on one of my voyages my whole life was revolutionized. We had on board a man of God, George Mueller. I had not left the bridge for twenty-two hours. I was startled by some one tapping me on the shoulder. It was George Mueller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will provide some other way. I have never broken an engagement for fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' He said, 'Let us go down into the chart room and pray.' I looked at that man of God and thought to myself, What lunatic asylum could that man have come from. I never heard of such a thing. 'Mr. Mueller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God Who controls every circumstance of my life.'

"He knelt and prayed a most simple prayer. I muttered, 'That would suit a children's class where the children were not more than eight or nine years old.' It was something like this: 'O, Lord, if it be consistent with Thy Will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday.' Then I would also pray, but he put his hand on my shoulder, told me not to, and he added: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door

and you will find the fog is gone.' And indeed it was so, the fog had disappeared.

"There are those who will say, that is not according to natural laws. No, it is according to spiritual law. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believingly. On Saturday afternoon, I might add, George Mueller was in Quebec on time."

The Sincere Desire.—In our strenuous endeavor to understand the science of prayer we have overlooked the fact that it is only the sincere desire to do the Will of God that brings things of worth to pass. The "zeal of Thine house" must "eat up" mortal inertia and selfishness, before the vision of faith dawns through the consciousness and endows us with the power of the Spirit. Spiritual ability and power are conditioned to the love and knowledge which animates us. Only the one who loses his life in selfless service can pray and receive as did George Mueller. It is the sincere desire to do the Will which proves the Doctrine.

Paul teaches the justification by faith; an interior vision which enables us to perceive that spiritual man exists not of his own will, but by divine decree. Then must follow from this insight the works which justify this justification. Faith enables us to come into right relationship with the spiritual world, giving us dominion over outer conditions. Of such importance is faith, that without this vision we perish. Faith is dominion over the entire realm of nature for the inner governs the outer when it is understood. Unselfish desire to aid others is power, because we then function in Mind universal. Ani-

mated by the selfless love that faith inspires in him, man governs his body and circumstances by transcribing spiritual harmonies. All conditions in our lives are held through the thoughts we hold as facts in consciousness.

The Paradox of Faith.—The paradox of faith is that through obedience it commands. In the world of nature by compliance with its demands we take possession of its powers. When we comprehend the laws of nature we can call down lightning from the sky. If we surround ouselves with a protective mantle of glass the lightning can play harmlessly about us. We sit secure in the midst of it.

In like manner there are powers in the world of Spirit by compliance with which the Spirit protects us from the encroachment and dangers of evil and encases us with the consciousness of spiritual immunity. Receptivity to the Spirit, humility, faith, obedience, love and work; these are the means that keep us in touch with God and enable us to clothe ourselves with His Power. Barricaded behind the fortress of faith we are untouched by the doubts, fears and limitations which have defrauded us of our birthright. Some one has said that the only sin is limitation.

Miracles.—"Here is what sings unrestricted faith." Miracles are the result of a law set in motion by faith. Physical laws have spiritual counterparts. The first law of physics is that, "A body once set in motion will move forward forever in a straight line unless acted upon by some external force." A spiritual ideal firmly established in consciousness is a spiritual law in motion, if a doubt does not inter-

vene, the law of the universe demands its expression, and the absolutely certain result is inevitable. "Have faith in God. For verily I say unto you, that whosoever shall say to this mountain, Be thou removed and cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith."

A word of warning here is essential. There is a law according to which we are working all the time. Every one who thinks uses this law constructively or destructively, in ratio to his understanding or ignorance. The law is this: Every belief held in consciousness as fact is revealed in words, acts, bodily conditions and circumstances. Each member of the human family thinks all of the time and puts his faith in something. What is this something in which his faith is invested? According to this faith we receive. Is it in sickness, poverty, impotence, failure, materiality? We will have the promised result if we have invested in these negations, "the wages of sin is death." Or have we placed our faith in the realities of life, love, truth, and substance? Face the situation fairly and squarely. You have now, you always have had, you always will have "according to your faith." It is contrary to the laws of the universe for it to be otherwise.

Lack of Faith is Sin.—"All that is not of faith is sin," is the verdict of Paul. This is one of those penetrating insights of the Apostle which arrests attention, and compels the most searching examination of our motives, opinions and beliefs. No one can array this sentence before himself, without realizing

the stupendous task with which he is confronted. It drives home the necessity of halting every thought and desire which presents itself to him and of putting it to the test of faith. Consciousness must be trained to pass judgment upon everything it accepts, permitting only the sheep of faith to come in, and absolutely rejecting the goats of mortality. Thus alone do we become established in the Truth.

We sail the sea of life in perfect confidence when faith holds the ship of Destiny true in its course to the home port. The home port for each is the perfect expression of the immutable fact for which it stands in the universe of spiritual Reality. We cannot deviate from the true course if Faith pilot us. The whole universe of Spirit is in league to place us where we belong when we "hitch our wagon to the star" of Reality. We have never had a real adversary. We grow as much by what we resist and renounce as by what we receive and accept. Intelligent living is definite discrimination. This is ours as we discern the Truth, and reject the errors of sense.

Established character is the result of faith. If we would be conscious citizens of the spiritual world the sentinel of understanding must never leave his post. No selfish desire nor fancy must pass the portal unchallenged; no thought that cannot stand the searching light of Truth be admitted. Yet so open-minded and fearless must we be that we throw the door wide open to everything that is pure, true and constructive. We must be able to discern the good, the true and the beautiful wherever it be. No race, no creed, no age, no individual has ever been able

to shut out entirely that which is "in you all, and about you all"—the perfect Consciousness of God. To be able to discern this Light wherever it is reflected in the race consciousness is the catholicity of true faith.

Faith enables us to see the things that are, but which are obscured so long as sense controls us. Faith opens our eyes to our present possibilities and powers. It enables us to use the power we already possess, but which is dormant because unrecognized.

"Not more of Light I ask, O God,
But eyes to see what is.
Not sweeter songs, but power to hear
The present melodies.
Not greater strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress."

Faith is the peculiar disturbance of our mental life in which we become aware that readjustments are being made, not from what we know as will, but because a model has been introduced into consciousness and we lend ourselves voluntarily to a gracious change, as the bulb is changed into the lily, as the grub is changed into the dragon fly. We do not change ourselves, we are changed as we die to sense and become alive in Soul. Through faith there enters into consciousness a conviction of the immediateness and inevitableness of this change, by a Power that is not ourselves yet as being in indissoluble unity with us. It is as though all the power in the universe was focused upon us, and uniting with the desire within us concentrated all in one point of consciousness.

These experiences are momentary at first, but by and by we are convinced that those moments are sane instances in insane experiences. As we continue to link ourselves with the Spirit, by refusing to become entangled with sense, the undisturbed tranquillity of the Spirit, and a conviction of Power come over us. Our greatest delight then is to "Stay at home with the Cause." We learn as it were to look down upon our earth experiences from the eminence of faith, with the ease the expert chess player enters into the game, adjusting conditions with the ease he adjusts his pawns.

Faith is Making Connection.—The life that has been given us is not independent but interdependent. There is life in ourselves and this life grows from within itself; but the life in itself would always remain unexpressed if the Spirit outside of us did not encompass us and act upon us. Be the egg ever so fertile no chick will come forth except it be in such a relationship with the outside that it can grow. Keep it in the dark and cold and there will be no chick. Encompass it with warmth and air and it grows strong enough to break its shell. As God puts His Spirit upon us and in faith we reach out to that Spirit, we grow up into the expression of the perfect life in which we live, move and have our being.

When we first come into the light our eyes are blinded; we cannot see distinctly. But as we grow accustomed to the light, things before invisible, unfold to the eyes of faith. The spiritual Kingdom is always, but we are blind to it in sense beliefs. When faith opens our eyes we know that we see, guidance is ours—we know what to do and how to do it. "He

that walketh after me (faith) shall not walk in darkness, but shall have the light of life." Faith is emphasized as the chief ingredient of power and progress; but it cannot be ours until we seek not our own, but the glory of God. So to live that the one desire is to glorify God, and demonstrate His perfection is the deathless purpose of Faith.

The measure of the life we live is the fruit that we bear. No life with the dynamic faith of spiritual insight can be barren of results. In the world of Spirit all is Whole, and when we yield our lives to Spirit unreservedly, it fills us with its wholeness. When we desire fresh air in our homes we open wide the windows; when we desire healing we open our minds and the Spirit of the Whole enters. We block the way of the Spirit when we lack faith, but by opening the heart in faith, we give Spirit the right of way.

"Faith is an affirmation and an act,
That bids eternal Truth be present fact."

Faith is Cosmic Thinking.—Faith uncovers the Real. Plato claimed that the world had a soul. The Truth is that all is Soul. Faith is the vision of this Soul. Every life here is as sacred to Soul and to each other as the cells of the body are to the body. The body is the aggregate of the cells, and the cells are the sum total of our beliefs about life, the record of our own thoughts. In the light of the Soul we will be able to see every one in his particular place and discern his meaning. We discern the real meaning of our own lives as we find ourselves in our real relationship to all the rest of the universe.

No beauty will ever come to us that was not first a vision. Expand the vision; enlarge the ideals through constantly turning to spiritual Reality. The music that stirs in our hearts, the ideals that are born into consciousness will expand if we permit them. The spiritual world which lies beyond the immediate consciousness, is a hidden Reality compelling acceptance, or the consequences of rejection—failure in all that we do. The Spiritual Real enters our consciousness only by specific invitation. To seek to know it, to shape its beauties in thought, to appraise its truthfulness, to find adequate modes of expression, these are the work of faith.

Immortal Youth Through Faith.—Immortal life would be a terrible gift if immortal youth were not given with it. In the real world there is no time, no age, no imperfection. The Real springs out in its eternal life only to the consciousness that is eternally young; it refuses any other setting. To enter the Kingdom we must become as the little child, with the fresh spirit of investigation and the joyous acceptance of its conditions; that is the characteristic of childhood. Spiritual life is the eternal spring that dissolves the avalanches of the winter of mortality.

The vision of faith is upon us. Former beliefs and limitations are passing away, all things are becoming new for we are seeing them through the light of the Soul. Again is the veil of the temple rent, and we are seeing a resurrected mankind. It is *faith,* the light that gives light to all lights, that is revealing the New Heaven and the New Earth.

"Give thanks and clasp thy heritage,
To be alive in such an age."

CHAPTER X

LOVE.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38.

This is my commandment, that ye love one another, as I have loved you.—Jno. 15:12.

Love the Unifying Power.—An early Grecian myth embodies the beautiful idea that all things were created by Love. It tells us of the time when all mankind lived a happy life until Hate found her way into this glorious estate; then everything was disorganized. Periodically, as Love arose over the horizon, the world was made, and destroyed again by the advent of Hate. Hate disorganizes, disintegrates, destroys. Love is constructive, organic, and unifying; it is the combining power which welds and cements the universe into one organic whole.

Love is power; hate is the absence of Power. Love is God because it is unity; love is heaven because it is harmony. Love tolerates nothing that is unlike itself, and breaks down all opposition by combining all that is of itself into one beautiful structure. It is the absence of unity and harmony which makes hell. Take love away and the organic power of unity being withdrawn, disintegration must en-

sue. Hell is the antipode of heaven because it is the antipode of love.

Love is the Perfect State.—God is perfect and can create nothing that is imperfect. It is His Love which makes the universe one perfect whole. Heaven is a state of perfection or harmony because there can be nothing in it which is unlike or opposed to God. The work of Jesus was the establishment of this kingdom in the consciousness of men, making of them an organized unity cemented together by love. The perfect state of all God's children is their likeness to Him, and God is love. This is conscious unity of man with God, and of man with man. It is peace on earth, good will among men.

Set love in motion and evil must vanish. Evil in its nature is decay, and love can destroy it utterly. The greatest joy of the citizens of heaven is said to be emptying hell, because love by its very nature is constructive, and the wastefulness of hell is a condition which the presence of love renders impossible. Love is power, and the only power. Being the one power it cannot fail, for there is no opposition to it. It is irresistible, and sweeps everything into itself by converting all into the same essence. It is a closed corporation and fast barred against all intrusion. The more we comprehend love as the moving force of the universe, the greater will be the advancement in constructive idealism, and the sooner will be the kingdom of heaven established in the consciousness of man. Love is the real measure of life; it is the scales in which we are weighed, and we are found efficient in the degree in which love animates us.

Love is Our Potency.—To live in love is to be in power, and we disconnect from power as we become loveless. Through lovelessness, lives disintegrate, for we depart from unity and power as we depart from love. Love never leaves us; it is the omnipresent essence of creation. As we lose the consciousness of love we leave it, and are therefore impotent. Love is the saviour of every situation and the salvation of every man. As we have the consciousness of love, we cease from resentment and antagonism, and abandon the belief in our separation from God and each other.

We do not love simply because we no longer injure others; love is an active good will. It is that which compels us to go out of our way to aid others in all needed ways. The pharisaical demand of stern justice, that sinners be punished for evil doing, finds no place in love. All that love asks is that the evil doer see how ineffectual is his way for happiness or construction, and to come into the joy of purposeful creation by leaving his sin. Love is divine compassion; it never ceases to work for those who are unhappy or suffering. It regards every form of evil as ignorance which will be destroyed as Truth is discerned. Love being the constructive power works continuously for the conversion (turning around) of the evil doer; for each one who is not consciously in the Kingdom leaves a vacancy which the perfection and completeness of the whole demand to be filled.

Love is True Perceiving.—The Greeks painted Love blind, but the Christian seer knows that love has the only true sight; it perceives the perfect de-

sign which runs through all and knows the value of each unit. We can never *know* any one whom we do not love; love is the only medium through which one can communicate himself to another. We are drawn out by love, but find ourselves hermetically sealed when not conscious of its presence. Love is an enveloping atmosphere which braces us to do and be our best. Love is an energizing power which quickens our faculties and develops abilities of which we were unconscious until we experienced it.

All diversities unite in love, for in its conservation nothing is useless. Each person has his place, and the integrity of the whole demands the expression of all its units. Love penetrates through the ignorance, greed and selfishness of mortals and sees what one may be, because even now he is perfect in the spiritual world. Thus informed it works unweariedly until the lost consciousness of usefulness and perfection is restored. Love harbors no condemnation for any one or anything. Condemnation is wasteful and defeats its own ends; it is of the evil brood of hate and accomplishes nothing. Love calls to the Spirit of another and refuses to cease calling until the Spirit of that other responds. Love is all-power and cannot fall short of its goal.

Love the Beginning of Life.—When we understand that man is a center of God intelligence and power, truly accept this for ourselves, and, regardless of the ignorance of others, see this intelligence for them also, then does the real life commence. In the large comprehensiveness of love men unfold as naturally as the blossom in the sunlight. The moment we come into the consciousness of love, that is,

accept the order of the universe, whose essence and nature is love, we come into the law of freedom. Love is expression, the contrary is repression, and this is hell. The original meaning of the word hell is "to hide."

Love is the revelation of life. Even the simplest life has many departments. In the light of love we take an inventory of these, and build into each our ideal of what it should be. This can be done only as we love life and permit its perfect expression through us. Love is appreciation; for its scale of values results from its perception of the perfect design in which each has his essential part. Each man's life is inextricably interblended with the welfare of the race, and growth is the reaction upon ourselves of that which we have sent out to others. Thus do we learn that the law of life is love.

Love is the Creator.—Love is the infallible weaver of destiny. To live from the principle which is Life, Truth and Love is to know God and His Creation. The better we know these principles and base thought upon them, the less choice we have. If a man is governed by love we know how he will act; if he is not governed by its principle, he is an unknown quantity acting under the hypnotism of mortal belief. God is love, therefore we know that He is compelled by the constitution of His Being always to act from love. He has no choice and can do no otherwise. We therefore do know God because He thinks in the principle of love; and we can foreknow men only to the extent that they are governed by this divine principle. Love being a principle takes no cognizance of mortal ignorance; it covers

with its knowing and consumes with its perfection, all that is not of itself.

Love knows that there is some talent or ability in every one which if developed and placed in the right position enables him to excel. Love is never sentimentally weak; it demands of others their best. Love trusts others with responsibilities regardless of temporary losses. The one way by which to develop power is to place responsibilities and exact their fulfillment. No parent, teacher or employer gains cooperation or intelligent service save as he exacts from others the fulfillment of their duties. It is often far easier to do the work of another if he is slow or inefficient. But love never seeks the easy way; love finds the effective way to aid others and remains at the post until its purpose is consummated. Love gives only its best and in turn accepts nothing less. Human relationships can never be true or lasting except this be the basis. The tie which connects us with another is this stimulus. If it is lacking friendship dies, because it has no roots, for love is of the Spirit, and unless we touch it we have fallen short, that is we miss the soul of the other.

Love is the Universal Solvent.—All that we really know is God and His Creation. As we advance in love's spiritual discernment, the mist of materialism is destroyed, and we know as we are known. We are valuable to God and His purposes only as we come to see that love is the one principle, and conform our lives to it. Then we become giants of spiritual enterprise, and are empowered for the establishment of God's kingdom in the consciousness of His children. Never a problem confronts us that

we may not solve if love, which is God, be with us. The impossible then becomes possible. Love is the solvent which destroys all limitation and opens wide the door of spiritual accomplishment.

Man is incapable of a sustained desire if the desire is not in Mind for expression, and the expression of Mind is always Love. The unity of the worlds and unity of the races are held intact by the infinite love of God, so that it is impossible for man to be happy save as he loves and is beloved. Love is the atmosphere in which our lives express and expand; therefore, love. Love any one and every one; love anything and everything; love under all circumstances and conditions. Love the good because we grow like that which we love; love the unthankful and the evil because the divine alchemy of love will change them into the lovable beings which they are even now in the spiritual world.

Love the Goal of Life.—Life with all its trials, with all its opportunities, is "just our chance o' the prize o' learning love." The day in which we have not advanced in love is a day lost. The day in which we have transmuted no dross of earth in ourselves and others is an unmarked one in our calendar. The days are the stairway upon which we mount to heaven, and the day not marked off by a love episode is a lost opportunity. We can live this day but once; every second of it should be filled with loving thoughts and deeds, energizing ourselves and quickening others with the divine zeal.

A character is only as large as the love which animates and quickens it. We grow in spiritual power by magnifying love. In whatever guise evil appears,

our call is to increase love until it completely covers the evil and destroys it. Love tolerates no rival; it completely absorbs everything into itself. Our potency consists in extending love until it conquers every evil and fills the whole horizon. Every draft made on God's love is honored. We have only to make the draft large enough to meet the condition.

No man can love God without having that love overflow into the lives of God's children, drawing the more heavily upon love as the need seems the greater. No man can love his fellow man without loving the Creator whose image man is even though he know Him not by name. To joy actually in the life that is ours, is to love the God who has given us His life, and to love the other members of the human family, for life is circulation and exchange.

We are not living intelligently, far less spiritually, unless we perceive that creation is one perfect whole. God is unfolding to our consciousness a creation which in His Consciousness exists in perfection. In the purposeful design which runs through this creation, all diversities unite in a perfect unity. All divergencies are blended into a great symphony when we see correctly the meaning, variety and relationships of the units. As we come to spiritual discernment which is the insight given us through love, we come under the great law of adjustment.

It is the ability to stand true in the inflexible principle of love, without being deflected, that constitutes spiritual power. If any one or any condition can swerve us from love we are not established. The person or condition which can make us resentful, resistant, antagonistic or unhappy, renders us sub-

ject to that person or condition. So long as we retain the calm poise of love in any situation, we retain the mastery of the condition and the solution of the difficulty. No one is ever defeated until he abandons love; for when clothed with love he has the solvent for every evil and the model for every structure.

Love is not merely a way to work, it is positively the only way to work. Not by might nor by power but by the spirit of love which we infuse into work do we succeed in any accomplishment. Anything which we push through for selfish ends will bring disaster. Selfishness is not power but lack of power. Will and power belong equally to all because all are one in Spirit; if we work for self we are disconnected from the whole, and therefore will-less and power-less. The work that is not done for all is not real but spurious, and is inevitably destroyed.

Love the Key to All Situations.—Creation is a reservoir of spiritual substance, and everything needful for the development and completion of the human race is here. We work our supply out of the spiritual world. The supply of the spiritual world is divine ideas. Every idea holds within itself its own manifestation. If we sit down to a piano to work out a theme we do it by yielding ourselves absolutely to music. The true musician thinks in terms of music and is unable to think in any other terms. In identically the same manner we must train ourselves to think in spiritual terms and cease to think otherwise. Thinking in spiritual terms we become merged into the Spirit, and we no longer think, but Christ thinketh in us. Love alone enables

us to yield ourselves without reservation to the Spirit of the universe.

Love for God and fellow man is energy and enthusiasm. Love is the giving of self and this giving is growth. God gives His life to us and gains it again as we give it back to Him in love. We gain from others all that we send out. It may not always come back from him to whom we sent it; but the universe is superbly honest and sends back to us with mathematical exactitude all that we have given. Life is continuous experiment which is experience. Humanity being a social unit and still far from being spiritually conscious, we are continually meeting our crude experiments and those of others. These conditions affect us for pleasure or pain, for good or evil, and the manner in which we meet them determines our progression or retrogression. To meet life's issues in the power of Love, gives us the key which unlocks any situation. Love is the one thing which straightens out the skeins tangled by mortal ignorance and selfishness. Love is a tolerating, kindly, patient optimism which never despairs nor gives up any situation, but works on in confidence of final victory.

To love is to free the individual powers. We are making the stupendous discovery that there is no impossible task to the mind which breaks through the night of sense into the light of Love. Infinity itself is the vista of Love. When love possesses us we set out to teach the great art of making human existence joyful and triumphant. Education frees the native impulse, through which the individuality seeks expression, for every one is an artist if he

breaks down the dam which has diverted the streams of his being into the unwholesome channel of mortal beliefs of fatality.

Love Is Universally Inclusive.—It is an utter impossibility to maintain the poise and power of love and shut out any member of the human family for any reason whatsoever. This does not mean that we are not to discriminate clearly between the real and unreal in each person, including ourselves. Effective discrimination is absolutely essential if we are to keep the love touch with others. In the last analysis it is only God we love in either ourselves or others. To give to others nothing but spiritual love, to accept nothing less from others, is the law of the Kingdom.

Love begins at home. No one need sigh for new worlds to conquer if he has not mastered conditions in his own home. Some years ago a woman living in distressingly discordant home conditions was asked how she maintained her unfailing cheeriness. She replied, "I have never accepted a discordant or broken home; homes are ideals in God's Kingdom." Visit her home today and you will find that the ideal which she was compelled to vision for so many years in order to retain her sanity is today a tangible reality. She did not *accept* apparent conditions, but held to her vision until by immutable law the inner became the outer. To accept discordant conditions is to work in a circle, preserving the old inharmonies intact by giving them power.

The man who has worked out conditions by spiritual principles speaks with authority. If we do the Will we know the Doctrine; we can never know it

otherwise. "Love never faileth," and failure implies but one thing, that love has never been applied. There is no end to love, but the establishment of unity and right conditions. Love is heaven, and heaven has been described as an all-encompassing covering. Love consumes the unreal in its warm rays; it melts barriers; it destroys selfishness, materialism and separation. Love will not be permanently excluded; it waits patiently outside closed doors until they are opened. Fear disappears on its approach, and impotency ceases to be in its presence. Misery and sorrow are transformed by its advent to light and peace. Love is noble in purpose, steadfast in design, definite in goal. The nature of man is love, so that the expansion of his life and the attainment of his destiny are possible only as he loves.

Love the Divine Revealer.—The mountains are alive with forms, the universe is filled with good, life is crammed with opportunities; but only those whose eyes are opened through love see what may be or can be, because love-touched eyes see the perfect world. "I swear to you," said Walt Whitman, "that the universe shall be whole to him who is whole; it shall remain jagged and broken to him who is jagged and broken." Love is wholeness and completion. Its alchemy destroys mortal thinking, which, truly speaking, is not thinking at all, but the crude picturization of immaturity.

Can the ideal of love be carried out in our business and social lives? Can we carry it beyond our national and into our international lives? Absolutely we can and must; for being the Will of the one

Father it cannot be thwarted. They who do not conform their lives to love must fail, for they are not in Power. Things may seem to flourish for a time to those who do not love, but their success is of short duration. In the end the only measurement is love, and man succeeds or fails through his conformity or non-conformity to its inflexible principles. It is to Love that every knee must bow; it is to Love that every soul must finally respond; it is to Love that all secrets must be revealed. It is Love alone that will ultimately wear the victor's crown.

Therefore love, and be not weary of loving. The sun shines, it matters not what clouds attempt to thwart it. Until we can love so that nothing which can happen to us can make us cease to love, we do not *love*. Love is an unchangeable principle, and loves on in undiminished fervor until it breaks downs every barrier, transmutes every failure and finds itself enthroned. It is sublimely independent, asking no return, and, finding its supreme bliss in loving, asks no other blessedness.

Love the Governor of Every Situation.—A story is told of a musician, who entered a village church in which he found the singing discordant to his sensitive ear. Apparently every one sang in a different key, and some were singing different airs. His first impulse was to run away, but instinctive courtesy restrained him. Then he would fain close his ears, when his trained ear suddenly detected the voice of a young woman. She was not singing loudly to drown the discord, nor was she in the least confused by it. Before the hymn was finished, however, the whole congregation was singing in unison with her.

It is impossible to compute the value of one who is governed by the divine principle of love. We teach, heal and affect others more involuntarily than we do voluntarily; that is, we influence by what we think and do far more than by what we say. "As a man thinketh in his heart so is he." From the secret impulses of our being thoughts proclaim themselves over any thin veneer of external propriety. If we want Truth we must be genuine. Actual genuineness is based in the love which sustains the universe. A life lived true to the principle of Love, inspires others and draws them into constructive accomplishment as surely as the trained musician controls the chorus, or the brave pioneer leads the way. The genius of leadership is the inspiration of noble living and love demonstrated.

Life is a spiritual gymnasium in which we develop the capacity to love and work in unison with the other members of the race. The man who has learned to work and love in Spirit and in Truth belongs to the new order of unifiers. It is the tragedy of human evolution that religions have had a tendency to divide the human race into opposing cliques. The past generation has witnessed three stages of religious reconstruction. First came the wreckers of the letter, the hardy pioneers who were denounced as infidels; then came the specialists, each emphasizing some one aspect; now comes Truth as the unifier, giving to each its value and welding the scattered parts into one. Real religion, love for God and love for man, swallows up petty differences. Religion not founded on love is misnamed. Religion

means "to rebind," and nothing but love can bind man to God, and man to man.

Love Its Own Reward.—Love is service. It awakens latent powers. Love demands and receives powers to meet the task confronting us; consequently the advance of the race is over the bridges built by the lovers. Love is unwearying accomplishment. Love's guerdon is that it be the leverage which lifts the race to higher vistas and greater accomplishments. The closer we come to love the more work we can do; for then the Spirit works in us. The earth moves eighteen miles per second yet we are not conscious of effort, and the soul which comes under the direct action of Love is carried just as frictionlessly through its tasks, it matters not how Herculean they be.

Kingdom rest is not inactivity, it is accomplishment. The higher we climb the spiritual heights the truer and greater the work. True work is never a blur; it is a clear cut, definite contribution to the great Tower of Truth, whose base rests in what we have discovered of Truth and whose spire is lost in Infinity. Love stays at home with the cause and finds, in the translation of the inner reality, all its joy. It never lacks guidance nor means. "But the word is very nigh unto thee in thy mouth and in thy heart that thou mayest do it." Love is the very substance of which the universe is composed; in all, through all, and about all.

Love is the only real owner; and though it possess neither title nor deed, it holds its own through every test of the law. Love, Lord of the Universe, lives in an open house giving of its best to all. Love

finds its own no matter what distance it must travel, nor impediment it must overcome. Bolts cannot shut it out, sin cannot hide it, death can take nothing from it, for it follows even to what blind mortals call the "other side." Its horizon is never limited by material walls.

We deflect life from its true course when we work with any other motive than love. Love never works for things, money or position. Love is the very substance of all; and things, money and position follow its course. Neither life nor its good things will recognize any master except love. Before the world was, Life and Love were united in indissoluble bonds of spiritual wedlock, and it is impossible to divorce them. Loneliness and poverty cease for the one who has found love, for he who loves finds friends and conditions following him as his attendant train.

Love the Revealer of Each One's Good.—It is love which uncovers the hidden meaning of our lives and reveals that which is our special contribution. It is love which energizes and makes us efficient. It is love and appreciation which enable us to bring forward the hidden treasures of our spiritual nature. It is for the delight of those whom we love that we put forth our best efforts. Love is substance and form, and by its constructive ideals the innate potentialities become concrete in our conscious lives.

Life like water becomes stagnant if it is not kept open and flowing. We need friendship which is elevating, enduring, pure and strong. True friendship brings with it a conviction of the unity of life.

No man liveth to himself alone; he is in one unified life, and he who loves comports himself always even in the privacy of his own inner thinking, as if the welfare and integrity of all life were dependent upon his most secret thought.

A chain is only as strong as its weakest link, and society is only as strong as its most unloved and unlovable member. It is among these members of society that we must work if we are to bring back to man the lost consciousness of unity and spirituality which Jesus claimed men had before the world was. It is easy to love those who love us in return, but we become like God only as we love those who seem ungracious and evil. To be perfect as the Father is perfect we must learn to love and work with unwearying patience, until through the transforming power of love we release the bondservants of sin, and enable them to become conscious citizens of the Kingdom.

Love reveals the innate gifts which make us differ from one another in expression as one star differeth from another in glory. We see the same Spirit, and through it, the diversity of the powers which Love has graciously bestowed upon us. Through love we become dynamos of centralized power. Love frees both the lover and the beloved, because through it we touch the hidden springs of life. Good-will is the desire for the full spiritual expression of another. Love delights in the free spontaneous expressions in the lives of others; it asks only to be an incentive to this. It is never jealous, self-seeking, hampering nor limiting. Love is generous,

freeing, educating and illuminating in its attitude to the whole race.

Love Asks No Return.—Love is gentle, true and kind. It demands no return, for it is the spontaneous action of God through us. It is unaware of everything but itself, and being all, there is nothing for which it can ask. Love is a citizen of the spiritual world and dwells in eternity. It is not always the love which is returned to which we owe the most gratitude. It is rather the love another is able to inspire in us, which renders us debtors past all hope of ever fully repaying. Such an ideal is given in Ibsen's "Peer Gynt." Peer Gynt married a young girl and took her to a mountain home. He deserted her, and then through the wide world he roamed seeking diversions of all kinds. When old, decrepit, disillusioned, he returned to the mountain, she greeted him with the words, "Thou hast made my life beautiful."

A thousand years are as one day to one who loves. To see the Spiritual world composed of perfect beings is to be out of the limitation of time and space. Seeing the Real, love is unconscious of time, and obtaining its entire satisfaction in giving, always has its reward. "The truth is," says Swedenborg, "that love and wisdom are the real and actual substance, and from that constitute the subject itself." Love is the form and substance of God, love is the form and substance of man. Love is the whole responsibility of man, for love cannot dwell with selfishness, sin and materiality. Love is the mind of God in us. Love is the prayer without ceasing which constitutes eternal life.

Love the Healer.—The authors of this book, from rich spiritual experiences, assert that, without exception, the healing from sin and disease which is the fruit of their ministry, is the result of being conscious of Love. Instantaneous healing is the result of being aware of God; and to be conscious of God is to be conscious of Love. One instant's awareness of the love of God will suffice to correct any sin or to heal any disease. Love is that which is "existent behind all laws, which made them, and lo, they are." Love is the law of laws, the Alpha and Omega, causation and finality of all life.

The penalties attached to sins against love are more severe than those that follow the violations of any other virtue. To sin against love is to deteriorate into lovelessness, and the disorganization of a loveless life compels us to rebuild the whole structure from the foundation up. Paul's Epistle to the Corinthians and that dynamic exposition of it, Drummond's "Greatest Thing in the World," with Tolstoy's "Where God is, Love is," should be in the library of every one who feels the compulsion of cultivating this supreme thing. For the end of all soul travail, the goal of every effort, the purpose of all striving is the attainment of Love. Without love our lives are barren though we possessed the wealth of Crœsus, and the mines of Golconda. With love we are rich and complete even though we seem not to have whereon to lay our heads.

Unlimited Nature of Love.—Two things man's innate nature demands: to know infinitely and to love infinitely. Infinite Truth, Infinite Love is the life in which man finds himself embosomed. They

press upon him from the without, they urge expression from within, and he cannot secure that peace which passeth understanding save as Truth and Love gain absolute possession of his consciousness.

One who loves, lives in the fullest sense of the word. Love is a life of radiation. Each man stands the central sun in the soul system of his own life; and those who respond most perfectly to us, are those who are held in the warm radiance of our love.

Whosoever loveth, "though he were dead yet shall he live." Love is boundless, deathless, "it believeth all things, hopeth all things." In the last analysis it is the love which we send out to others which constitutes our own growth and that of others. Love is the stimulus of life because it is the active principle. Love stands in the way of no one, but permits others the right of way. Love "seeketh not its own," because it knows that Divine Mind never miscarries; therefore by immutable law its own must find it. Those who work in the selfless principle of love find lovers and friends everywhere and a joy in them that is unknown to the self seeking.

To Love is to Live.—One cannot remain inert and inefficient if one loves. Love compels us to be both givers and doers. Love is vision, activity, efficiency, graciousness, establishment. Love finds home, work, position, supply. Love is heaven, and heaven is love. Love is the ability to know and to be known. Evil can no more remain in the presence of love than darkness can remain in sunlight. Love is the destruction of all that is unlike God. If we only send

out love, love is compelled by the laws of the universe to return to us.

Love has the blessed "eyes that see," and "ears that hear." Love is attuned to the rhythmic harmonies of the universe and cannot be deflected; it is living in terms of the Whole. There is no suffering in love, he who suffers is not in love but is in mortal belief. Love is the hold of the Infinite which has never known aught but its own perfect peace. Love is an activity so intense, a joy so complete that it gives freedom to him it loves and envelops him with the protecting presence of God. It is the one healing, freeing, quickening power. To love is to be above sin, sorrow and suffering.

Wherever love is, God is. Wherever God is all that He is camps round about. Love is the realization of the particular genius of one's own being, and uncovers the genius of others. One can always be at one's best when one is loved, for then one is conscious of being duplicated as it were by the energizing received from the lover.

Love the One Necessity.—We press forward to the goal of high calling in Love—love for God and love for mankind, His children. Accurate discernment of spiritual principles is desired most earnestly. True education in the fullest sense of the term is most desirable; but the one indispensable and compulsory thing is to learn the lesson of love. Love will and must in the end discern all things, for it is the sesame to every society, the key to every door, the comprehension of every situation.

"Somehow by thee, dear Love, I win content;
Thy perfect stops th' Imperfect's argument."

Let thought swing back to the foundation of Christianity. Cæsar in his pomp and pride occupied the Roman throne, and Rome was mistress of the world. In an obscure village of a tiny Roman province a man arose with no accoutrements of education, power, position or wealth. Love for God and love for man was his entire possession. Kaisers and Czars have been swept away, but today the Nazarene is loved as never before in the history of the world; and each succeeding generation will find him more strongly entrenched in the love of humanity.

In the great love which is the creative factor of the universe, each man, each woman is needed, else in the divine economy they would not exist. It is the perception of this Truth that makes life so infinitely worth while. That which constitutes the very essence of Christianity is the value it gives to human life. Jesus recalled men from their business, honest and dishonest, women from lives of slothful ease and shameful disgrace, and by making them look into the love of God compelled them to value the opportunities for being and doing which this revelation gave them. For love begets love and is reflected in love, and to know the Infinite Love, is to love.

We are not born of the will of man nor of the will of the flesh, but of the will of eternal Love, to radiate its joys, to proclaim its powers, to manifest its perfection. He who loves is at home in the Kingdom; and can see God's eternal purpose increasingly through the ages run. Love dwells not in time but in eternity, not in space but in Spirit. "Beloved, now are we sons of God."

CHAPTER XI

FUNDAMENTALS AND PRACTICAL WORK.

AGNES M. LAWSON.

If ye know these things, happy are ye if ye do them.—Jno. 13:17.

The fundamentals here summarized are arranged in question and answer form, in order to meet the ordinary conditions of human life comprehendingly. They are framed to enable the student to make for himself the practical application of the principles which set him free.

Question.—What is the relation of God to the universe and man?

Answer.—Image the relationship of yourself to your body and circumstances, and you will have a concrete idea of God to His Universe. Everything in your body and circumstances begins and ends in your consciousness. You are the thinker that permeates the body and conditions and holds them as they are. The you which thinks, wills and loves is the creator and stands above the body and circumstances visible to the senses of man. These are absolutely under the dominion of the thinker; therefore nothing is impossible to you when you learn to govern through divine principles. Man governs to the end of his domain, which is all that concerns his welfare. In the same manner God overshadows,

yet permeates His Universe which includes man, according to His Consciousness, that is to say, perfectly. When you think in His perfect Consciousness, having eliminated mortal or materialistic thinking, and permit the perfect consciousness of the spiritual world to shine through and illuminate the lacks and obscurities, you will reign over your body and circumstances, as God reigns over His Universe. As we come to know God we grow more conscious of His perfect reign, and our lives become true and real in the degree in which we realize this knowledge.

Question.—What is man's relation to God?

Answer.—Man is the spiritual and perfect Idea of God, the means through which God reveals his Spirit, Love and Truth. Infinite Mind and its expression are co-existent, and of the same nature. Man is the expression or representative of God, God is the Creator and life of man. In man inheres the intelligence and capacity for expression which are God's. Man's life is derived from and is dependent on God; God is dependent upon man for the expression of His life, truth and love. God and man can never be separated, and man can never be other than as he is in God, for God is the principle of man, and sustains him in His Consciousness.

Question.—What is God?

Answer.—God is Spirit, and Spirit is the substance of which the universe is composed. God is the Intelligence which is the law and order of the universe. God is Truth, the established Real of everything that exists. God is the Principle, the first and last of all beings and things in the universe.

God is Love, the combining power that secures the unity of the universe, and which is the medium through which we comprehend God and ourselves. God is Father, because He is a Being with whom we may commune and who, according to spiritual methods, communes with us.

Question.—If God is omnipresent, how can there be disease, death, hatred and poverty?

Answer.—These conditions exist in the sense that mathematical errors exist on the blackboard made by one ignorant of mathematics, or as discords exist when struck by a player ignorant of music and his instrument. These conditions are the result of untrue thinking. We must know the Truth in order to think correctly, and when we learn to think Truth, these seeming conditions will cease to be.

Question.—What is correct thought?

Answer.—Correct thought is God thought. This means thinking the way things are, and not as they appear to be. It is the way things are in the model or spiritual world, to which thought must conform to be true. We are free from evil in proportion to our ability to think in Truth principles.

Question.—What is evil?

Answer.—Evil, from beginning to end, is false thinking and the objectification of it. It is the condition which results from false thinking. Considered in the universal sense, evil is non-existent; it has no basis in Reality. God, who is infinite perfection, pervades the universe from center to circumference so that there can be no imperfection. When we can perceive that there is absolutely no condition known as evil which correct thinking will

not destroy, we realize our dominion over evil. Evil is the product of ignorance; knowledge of the nature of God, man and the universe frees us from it.

Question.—What is the meaning of the expression, "Resist not evil"?

Answer.—To resist or fight evil makes a reality of it; it thereby becomes difficult to cope with. In fact we can never successfully cope with it so long as we believe it to be a real thing. Fighting or condemning the figures of an incorrect statement of a mathematical problem will not aid us to find the true solution. The one sane thing to do is to quietly find the solution and adjust the figures accordingly. The solution of every problem is in Mind. To find it we must retire into it, and to do this we must keep resistance out in order that the calm insight of His Consciousness shall come to us. Pain is always the language of resistance. As we give up resisting and hold ourselves receptive to the incoming harmony, pain ceases and God's peace and love come to our consciousness. With the consciousness of the power and presence of God, we work with a calm conviction of victory. The only power which evil has is that with which we invest it by our belief of its reality.

Question.—Does God forgive sin?

Answer.—God is pure Spirit; sin cannot touch His domain nor can it affect man whom He holds in consciousness as His Image. All sin whether wilful or involuntary is the result of ignorance of man's real nature. We forgive our own sins as we correct our own mistakes. We can always aid another by seeing the Real, and thus destroy the errors in

thought. Ignorance is the cause of sin and disease; knowledge of Truth is the forgiveness or correction of all false beliefs. Retain the thought of evil and disease, and the disease and sin will remain; eliminate the belief of evil, sin is forgiven and disease healed, because God thought enters only as false thought is destroyed.

Question.—What is man?

Answer.—Man is the complete expression of God and is "heir to all that the Father hath." He has the capacity to comprehend all life because he is a combination of all the ideas of which the universe is composed. Man begins and ends in God. He is a revelation or manifestation of Deity, and he is strong in proportion to his realization that separated from God he is weakness itself; but when conscious of being one with the Universal he possesses power inexhaustible. Man is not a material being in a material universe, for these things do not exist. Man is a spiritual being in a spiritual universe.

Question.—What is the universe?

Answer.—To sense perception the universe seems an inert, material, unresponsive mass. To spiritual vision it is a vibrant, luminous, responsive Presence; a Living Consciousness permeating the Whole. No death, no imperfection are to be found in it. Beauty, order and a self-luminosity inhere within it. Man is seen in spiritual vision to be a faultless form of spiritual perfection, incapable of the ills of sin, disease and death which are apparent to sense.

Question.—What is our relation to our fellow man?

Answer.—It matters not what the attitude of an-

other may be to us, our attitude towards others, if we are true, is that of God to his children. From this eminence we see correctly, and this is absolute justice. Love all men, but never accept their false beliefs. Jesus said that he came not to bring peace, but a sword, meaning that the false must be separated from the true. The true must be recognized even if it be in a criminal; the evil must be absolutely rejected even if found in those whom we best love. Those who adhere to the eternal righteousness will come into unity with others eventually for there is but one Truth and all must finally perceive it. Eternal Truth is the only basis from which to work, and human relationships are truly adjusted only from the basis of a principle of love and justice to all. The soul that sees, works in infinite patience. "He that believeth shall not make haste." It matters not what the result to the temporary interests, nothing is settled until it is squared by the measuring rod of eternity.

Question.—What is the chief end of life?

Answer.—The chief end of life is to know Truth. With this knowledge we find ourselves, and find the purpose of the Creator for us, which is the revelation of the work we are to do. Each member of the human family comes with a new gift, and is uneasy and restless until he discovers and delivers this gift through a conscious knowledge of the power itself; of the method through which it develops; and of the illumination it casts upon the gifts of others. The ideal life is to "bear witness unto the Truth," to so live that if all others lived

as we the Kingdom would be an established basis for life and work.

Question.—How can we free ourselves from fear?

Answer.—Fear is the result of ignorance. Man fears only what he does not understand. He becomes free in proportion to his knowledge. There is but one perfect way of overcoming fear. It was stated by John in his first Epistle: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us."

Question.—What is the day of judgment?

Answer.—Every day is the day of judgment, and every task that confronts us is the opportunity for the judgment we mete to ourselves. "For the Father judgeth no man, but hath committed all judgment unto the Son." If we can meet each task with a conviction of victory, we judge ourselves equal to the execution of it. "Every man's task is his life preserver." In meeting any condition do not ask for outside assistance, but recognize God and you will call to your aid just what you require, and find yourself equal to the demand. Judgment days will then be joyous and victorious days with nothing in them to fear. Do not keep your finger on the pulse of your mental condition, nor gauge your powers;

your standard should be always the power of God. If you trust God and yourself you can meet any demand that is made upon you. Thus we become conscious of drawing upon a knowledge and power greater than the proscribed human limitation, and outstrip ourselves. Life is beyond definition. It is a power, a spirit, a glory, an opportunity to receive all Good, Love and Substance. Gain *power* through meeting face to face every demand made upon you. Seek with patience and love to conquer. Every experience is an unfolding of the higher self. Meet the conditions of your life in faith, because you rise on what you conquer. Think, realize, reflect, until a measure of *unborrowed* ideas which establish a center of repose, gives the basis for power, health and work. Thus shall you look forward to the judgment days of all time with a sense of mastery. Then will all judgment days be joyfully anticipated.

Question.—What is thought?

Answer.—Thought is the action of mind. It is the universal language, since it is the vital embodiment of action. So long as we retain the power to think, we have the key to freedom. Freedom is the ability to think in such a manner that it releases the potentialities of the soul, sets in operation innate faculties, and quickens us into conscious rhythm with the realities of life. No one can think the thoughts, "I as a spiritual being am perfectly well, perfectly happy, abundantly supplied; it matters not what the senses report, for I perceive my own Perfect," without feeling through his whole being the vitalizing effect of the statement. As we gain consciousness of Truth we govern a situation, not by the

personal will, but by a surrender to the divine Will, and by standing in its inflexible principles. When we think Truth and live and move according to Truth, others are affected to their good as by no other means. The best possible way to help others to see is to demonstrate Truth.

Question.—How can we always think correctly?

Answer.—The clearer we keep our insight, by dwelling upon the eternal Realities, the better we are able to correct the mistakes of the outsight. Outsight becomes wonderfully clear in proportion to our ability to see the Within. "Be still and cool in thy own mind—still from thy searching and thy desire; then wilt thou hear God's voice in thee, and learn His desire concerning thee." The law of life is very simple and easy to follow. Do the best you can today, keep the vision true today, and tomorrow a fuller light will be given for meeting larger tasks. Do not shrink from problems but complete them in such a manner that you grow through them. He that is faithful in few things is made ruler over many, was a frequent promise of the Master. Our misconception of life we find is "the enemy" that sows tares. Our conceptions in Truth are "the wheat" we may gather into the barn. Correct thought is the short cut to achievement. When we are thinking correctly we waste neither time nor energy trying to secure success. When one with God we are success, for we have then arrived at the supreme attainment. We do what the hand findeth to do, asking only to serve in the best possible way, keeping sustained contact with Infinite Mind and letting God give us the eternal success of constantly

unfolding intelligence, established character and definite ability. This is the *substance* of the spiritual world in potency, and with it failure is an impossibility.

Question.—What is true success?

Answer.—True success is the ability to see correctly the inner or spiritual world, and the ability to produce something which adds to the general happiness, welfare and understanding. Success is productive accomplishment, it matters not in what line, for the physical, mental or spiritual needs of the race. Success is the translation of the inner potentialities of the universe in terms of actual production. Success is to be completely possessed by the spiritual Idea of life. Possession by ideas we call genius. Genius is many sided. It is a sympathetic imagination, which can enter into the lives of others, see their needs and aid them in the attainment of their ideals. This is essential for friendship and for the creation of works of art and literature. Imagination or the ability to receive images of Mind and reproduce them is essential in any realm of discovery or invention. It is through the imagination that we receive the concrete Image and images of the spiritual world and the ability to present a coherent translation of them. Never permit the imagination to run riot; this is a destructive waste of the powers of one's being. Success is the ability to utilize the forces of the spiritual world for the service of man. It is the power to love and be beloved. Success takes possession of the faculties of one's being because he perceives their reality. Success is to be fearless and free because one under-

stands that man is free in the Mind of an Omnipotent God. Success acknowledges no master but God, and believes in man's ability to interpret God in terms of productive work. Success is to be touched by the Spirit with an unquenchable desire for the Ideal, to be satisfied with one's work only as one has done the right, fearless of consequences under all conditions and circumstances. Success is to keep our spiritual poise and faith, it matters not what condition confronts us, to keep love undimmed and fervent through all the tests of ingratitude and neglect. Success is an unshakable conviction that Truth and Right always triumph and that he who loves them is rewarded; first, through his conviction of their Reality; second, through the adjustment of his circumstances and the supply of his needs.

Question.—What is spiritual education?

Answer.—Spiritual education frees individual powers. There are no impossible tasks to Mind. Truth deals with ideas only, never with external objects. To have correct ideas is to release the hidden potencies of man's being. Every one is an artist and outpictures his concepts of life. An untrained artist makes crude and sometimes hideous pictures if thought has been allowed to roam viciously. The trained artist intelligently governs the character of his pictures because thought has a model, the spiritual Reality. Spiritual education trains one to perceive the beauty of the spiritual world and to report it directly and clearly. Proficiency in this work grows or develops as it does in any other line of work by practice and definite en-

deavor. Religious training is not less arduous than the training in music, art, business, or any of the work through which man interprets life. Spiritual training is conservation, because it takes thought which has been diverted into unproductive channels and makes all thought constructive.

Question.—What is hypnotism?

Answer.—Hypnotism is one human mind dominating another human mind. It is not possible to hypnotize anyone who is centered in Truth, for his convictions are established. A hypnotic subject is an unestablished mind. Suggestion is the least injurious and most common form of control. Spiritual healing dehypnotizes because it destroys "human" thought altogether; it is receptivity to God thought through humble prayer. Hypnotism is mental chaos, and it is as disastrous to the hypnotizer as to the hypnotized. Strong willed people need always to be careful because of their influence over those who have not found themselves and are therefore uncentered. Much real hypnotism is unconscious. Thinking wrongly in a strong manner often dominates a situation. To have an intense human sympathy for the ills or sorrows of another is also hypnotic, in a sense that it makes these conditions real to the one who is suffering and thereby renders it impossible to free him. To be under the influence of another human mind is the deepest sense-sleep.

Question.—How can there be a human *mind,* if there is only One Mind?

Answer.—Unfortunately in metaphysics we use language which we are accustomed to use, in order

to enable new students to comprehend us. It would be far more appropriate to say human *beliefs,* than human *mind.* The term human mind is used to designate the beliefs the senses of immaturity report with regard to life. Some of those beliefs are absolutely erroneous. Other beliefs held are truths dimly or imperfectly perceived. Spiritual illumination is the only positive conviction of Truth, for then we are out of human beliefs and in Mind.

Question.—Can the malicious thought of another or others injure us?

Answer.—To be centered in God is to be immune from any ill, physical, mental or psychical. To know God is to put on an impenetrable armor. Nothing mortal has power; we give conditions power by our belief that an evil thought or act can injure us. If another does not feel or think truly about you, go deeper than the mortal of him, and trust God which is the inmost Mind of him; he then cannot think otherwise toward you than you do toward him. The Master invested all power in God, and gave no power whatsoever to evil. He taught that to know Truth, is absolute protection.

Question.—Is there more than one will?

Answer.—There is but one Will, because there is but one Mind. This Will is always willing the welfare of every living thing and no interests can conflict. The function of will must never be directed to another with intent or influence, even for good. Our obligation to another is to awaken him to his own power. Sometimes this may even permit our loved ones to suffer when we apparently could, in a human way, shield them. To govern another is al-

ways selfishness, and selfishness is ignorance. No one can receive his good until he is selfless, nor can one awaken others until one has in some measure at least, attained selflessness.

Question.—Are the experiences and appearances apparent to the senses delusions?

Answer.—No, we are seeing the expression of man's thought in the sense that we see the errors and truths of a problem on the blackboard. We continuously see the sub-conscious impressions of man, and always will so see them; but with discernment of spiritual Reality, our sub-conscious translations will be more truly representative. Thus we gain freedom.

Question.—What is freedom?

Answer.—Freedom is a true translation of spiritual Reality. Each man stands as something new and unrevealed in the Cosmos. In the discernment and revelation of the distinct idea which is the individuality comes "the joy no man taketh from you." In the last analysis this is the one thing needful; for did we possess everything in the world and were ignorant of our own being and its powers, we would have nothing. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" the Way-Shower asked. Self possession is God possession; this is joy, peace, substance and success. The loss of the consciousness of God is defined in the Bible as hell. It is confusion, indirection, unhappiness and lack of purpose. We are bound in the meshes of our false thinking only. Heaven is the conviction of the meaning and purpose that the Creator has in us,

and the sustained faith to work it out according to the divine plan.

Question.—Is there a short way to freedom?

Answer.—Yes, Christianity is the short, easy, direct, narrow Way to Freedom—short, because it eliminates all mortal or materialistic thinking. It establishes God as the only Thinker. Christianity brings one under the direct thought and action of God. Mortal beliefs have no creator, they are, as a great metaphysician has said, "a dream without a dreamer." It is not man who thinks falsely; man thinks in terms of the Mind in which he has his being. In mortal thought we fall short of real thought, which is sin. This delay is eliminated by the principles of Christianity. Christianity is the easy way, because when we think in terms of Mind there are no inharmonious come-backs. The transgressor gets tangled up and makes the way hard, but truth is always freeing. Truth relieves one entirely of responsibilities either for one's self or others. Truth places all responsibility upon God; man's only responsibility is to know Truth. Christianity is direct, because it always thinks in spiritual principles. Spiritual principle is the manner in which God thinks His Universe. Christianity is the narrow way for there is no way to think except the way thinks actually are. Consequently the Truth frees us, for all that ever binds us is the loose thinking which is the "broad way that leadeth to destruction."

Question.—Give a definite method of silent prayer.

Answer.—One must always work with the idea in consciousness of a model spiritual world. One

must never leave his consciousness a blank, which leaves his mental home open for all the vicious and unprofitable thinking of the sub-conscious race beliefs to sweep in upon him. Prayer is the elimination of this, by the substitution of true thought. Thus the silence becomes a vital working for right ideas, and the elimination of untrue thought. Work definitely to find the God Idea of all things, constantly bringing back the wandering from this basis, until you can think in no other terms than the spiritual. God is the One Thinker; we think only as He thinks, through our consciousness. Man is the means through which God thinks, wills and loves. God has greater purposes for us than we can possibly have for ourselves; we must become quiet and permit His Will done for us. Personal desires which are limited and selfish interfere with the perfect process of the unfoldment of God's Ideas in our consciousness. Every bondsman has within himself the power to cancel his captivity. One half hour a day, fifteen minutes in the morning, fifteen minutes in the evening, will transfigure any life, if during the rest of the time thought so established is held true. The race consciousness is filled with impotent praying, servile beseechings for materialistic gifts. All of this kind of profitless work must be eliminated through true prayer. All that we need physically, mentally and spiritually is included in true thinking, and man works out those needs from Spirit as he permits God to satisfy *Himself* in his consciousness. Never make a private prayer; think in terms of universal man; private prayer is congestion. All men are free, all men are perfect, all men have

now "all that the Father hath," all men are under the direct action of God. It is this large free thought of the spiritual man and the spiritual universe that adjusts our individual needs and releases our particular faculties into consciousness. What we see for the race is automatically, easily and without tension or disturbance of any kind, reproduced in the individual life. Prayer assumes the goodness of God and His willingness to give, and thinking and acting from this basis, through the psychological "law of substitution," or in the language of the Scriptures, "repentance," changes the consciousness from mortal to spiritual thought. Consciousness is changed idea by idea, as we correct them from the human belief about things, God and man, to spiritual revelation of the God Idea of everything. Everything that really exists is a God Idea. As we learn note by note in music and work to strike them correctly and thus gain true tone, in prayer we work to get the true thought. It is the nature of tone to become audible, it is the nature of thought to become visible.

Question.—What is the psychological "law of substitution," or the Christian "law of repentance"?

Answer.—We find ourselves governed by the subconscious race beliefs. These beliefs control us until we learn to control them. Control of wrong thought is obtained by substitution of true thought only. We must think because man is in Mind, the activity of Mind, and man's only work is to learn Truth which is correct thought. One cannot think correctly and incorrectly at the same time. So as

we leave the untrue by refusing to entertain it the true Idea appears in consciousness. With the disappearance of the untrue belief the consequences which were its inevitable result disappear also. No condition can remain without the thought that sustains it. External conditions of disease of body, chaos of circumstance, and discord reveal the thoughts that miscreate them. The law of substitution or repentance is the substitution of correct thought for incorrect belief.

Question.—Are the experiences and appearances apparent to the senses Realities?

Answer.—No, our physical senses report the subconscious impressions in the race thought. Every one publishes all that he thinks, nothing is concealed. Thus we see not the real of each other through the senses but what each one thinks about himself. When with Paul we refuse to see man after the flesh, but after the Christ we will see the Real. We do not have to correct anything outside of our own consciousness. Refuse to stamp upon the consciousness of the sinner as real the mistakes the mortal makes, and you will be the forgiver of the sins of the race. Thus alone do we work in spiritual principles and gain the power resident in the Idea that man embodies. Because Jesus perceived the spiritual reality of man, John said of him: "Behold the lamb of God which *taketh away* the sin of the world." To criticize, find fault and condemn others reveals that the "beam" has not been taken from our own eyes. We must discriminate between the sin and the man that God sustains in His thought. Never condemn any one even if you see

one "play such fantastic tricks before high heaven as makes the angels weep." Be more than an angel, be the Christ, and take the *sin away,* by seeing the perfect of him.

Question.—What is the difference between the natural body and the spiritual body?

Answer.—The natural body is the way body is perceived by the senses, the belief about the body in the race consciousness. It is the expression of the sub-conscious beliefs of the race, for the body reflects all the race thought. It appears at birth, unfolds to maturity, and by a process of deterioration disappears through death. It is the manner in which we perceive body and while we so believe, *that* will be life's processes for us. Christianity comes with fan in hand to destroy this belief of body. It looks past mortal beliefs and discerns "the Lord's body," that is the real body, man's perfect identity in God. Man is never born into a material body nor does he die and leave one. Man is always in a perfect body in God's consciousness. He never has been, is not now, and never can be in a material body. We are merely reading his thoughts about himself, and as he changes his thought we read that too in a better body and better conditions. Man will continue this change of thought constantly as he perceives more clearly the perfect body until the real indestructible and spiritual body appears in his consciousness.

Question.—What is a spiritual treatment?

Answer.—A treatment is a scientific prayer, which is the silent recognition of man as God sees him. Spiritually man is always perfect and when

he is lifted up into this concept of himself, he restores his thought to normal action which is health. A patient is only healed as his thought is healed. "The flesh profiteth nothing; it is the Spirit that quickeneth."

Question.—Give some specific method for the treatment of organic disease, such as blindness, deafness, lameness.

Answer.—Never treat a physical body nor any organ of the physical body. True treatment is the recognition of the faculty of which the organ is the symbol or instrument. Sight is not in the eye but in the consciousness. If sight were in the eye then the dead body would see, but no sight is in the eye of the dead body no matter how perfect the organ be. Hearing is not in the ear nor the power of locomotion in the legs. Yet we cannot see without the eye, hear without the ear, nor walk without the legs. If we have a perfect belief in sight we have perfect eyes, if we have a perfect concept of hearing we have perfect ears, if we believe that motion is a faculty of spiritual man the limbs are adequate to their work. All of man's faculties are mental and not physical faculties. Then it is the belief which must be rectified, corrected by perception of the faculty as held in God's consciousness. Our faculties are all in Divine Mind and not in any isolated fragment which human belief may designate as "my mind." If we had private minds which held our faculties they might get out of repair or be lost. The truth is that we have no private mind. There is but one mind, and man is in that Mind, and every faculty and power of man is in that Mind, and the

powers and faculties of Divine Mind can never be impaired or lost. Treatment then consists in knowing the perfection of the faculties of sight, hearing and movement or whatever it be that we see imperfectly. As the belief is corrected the organ is *restored.* Consciousness of any faculty or power holds within itself the manifestation and perfection of the organ. The man born blind did not ask Jesus to treat his *eyes.* He asked that he might *receive his sight.* Sight is a faculty of Mind, it inheres in the principle of man, and to receive it we must receive God's consciousness of sight. God sees by means of man's eyes. Man is a consciousness of the faculties and powers of God, and he is free as he knows the Truth of those powers and faculties.

Question.—Does the one who gives a treatment actually heal the other?

Answer.—In the sense that the practitioner aids another to see himself correctly as a perfect being in God's Mind he does heal, for he aids the other to come out from under the shadow of sin into God's perfect concept of man as he eternally is in the Kingdom of Heaven. We may say the practitioner merely removes the shutter of the camera and permits the true impression from God to come to the patient. The relation of practitioner and patient is given by Jesus in Matt. 18:19. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." The agreement of both practitioner and patient is that the human error be rectified and that the Truth

be revealed to consciousness. Both practitioner and patient come from under the shadow of mortal belief into the Light.

Question.—Is man finite and God infinite?

Answer.—Man is whatever God is. If there is nothing "finite" in God there is nothing finite in man. If God is infinite where or how can there be anything that is finite? Man is an infinite idea in an Infinite Mind, capable of understanding all the ideas of Infinity; of exchanging them and demonstrating their truth. Man never began to be any more than God did, he will never cease to be any more than God will. God is; man is the natural consequence of God.

Question.—What is the meaning of the words "All things are possible to him that believeth"?

Answer.—We are but faintly perceiving the power resident in the spiritual world which is subject to man as he comprehends spiritual principles. It means that man has the resident power through faith in God to work out the perfect conditions of the Kingdom of God into his body, and circumstances. All that man can possibly desire now, or at any future time is already in the Kingdom waiting his appropriation. Man takes his inheritance through prayer and work.

Question.—Why must man seek first the Kingdom?

Answer.—Man is a citizen of the Kingdom of God, and can work out the things that pertain to his welfare only from this vantage position. The Kingdom position gives unrestricted freedom to work in spiritual principles unhampered and un-

limited by material restrictions. The Kingdom is composed of the perfect Ideas of God, and here we see the real without being deflected by the distortions of mortal miscreations. The things we want, life, love, supply, efficiency are to be found in the Kingdom and nowhere else. Heaven and earth are not locations, they are states of consciousness. Heaven is a condition of intelligent thought which gives free expression to all the potencies of man. Earth is a condition of restriction because limited to what the race has believed life to be. These sub-conscious beliefs are a series of untrue picture images, which we continue to reproduce so long as we believe them real. From the Kingdom outlook we perceive their falsity and correct them.

Question.—How far can we aid others?

Answer.—No man can place a limit on what love can accomplish. "He that endureth to the end shall be saved." If we stay with any one to the end we must see him saved as we are saved ourselves by remaining to the end. The only end that is possible in a universe held in the consciousness of a perfect God, is the demonstration of Truth. There cannot possibly be any other *end,* for Truth is the basis of every man, of every woman and of everything in the whole universe. It is only unselfish love which uncovers the Reality of others. Unselfish love constantly confers freedom on others, confident that all must find themselves where man has always been, in the Kingdom of God's consciousness. We worry over the possible loss of a loved one, but no man can be lost, he is upheld by the eternal consciousness of God. We restore

those whom we truly love by persistently seeing them in their spiritual Reality. This is the law of substitution, substituting the spiritual for the mortal concept of man.

Question.—How may we find God, ourselves and our own work?

Answer.—"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, every one that seeketh findeth, every one that knocketh hath it opened unto him." After you have asked, sought and knocked, believe that you have received. This must not be in the suggestive belief that something new is coming into existence because you have asked for it. All things were given you in the beginningless beginning; prayer but makes you conscious of what is yours and therefore enables you to receive it. While waiting for it to be manifest, cheerfully do whatever comes your way to do. Thus you let "patience have her perfect work, that ye may be perfect and entire, wanting nothing." We waste time and energy rushing around and fail to perceive the good that is always seeking us. Always remember that waiting is good hunting, for sooner or later everything passes your way. It is amazing how many times we are told in the Bible to *"wait on the Lord."* This waiting is not a passive but an expectant state of consciousness that perceives every good and receives what otherwise would pass unobserved.

Question.—What is religion?

Answer.—Religion is knowledge of God; it is to be in that state of consciousness which, as the word

implies, rebinds us to Him. As religion relates us to God it also relates us to our fellow man through the perception of our eternal relationship to him. It makes thought deep and true, and compels the elimination of shallow and unproductive thinking. Hegel in his "Introduction to Logic," tells us that, "we secretly perceive toward an object before thinking it." Religion demands that we clearly perceive Truth and then think in its principles. Through love we can aid others and give our experience to them, but each is a unique instrument through which the Spirit works. Religion is the establishment of character and the accomplishment of our work. True work is dependent on true character, for "Never a perfect work from an imperfect artist." Working in the Light, aiding others to perceive the Light we break the hypnotic sleep of sense.

Question.—What is the hypnotic sleep of sense?

Answer.—The belief that life, power or substance inheres in anything but the Consciousness of God. It is the belief that we see with the eyes of sense instead of with the eyes of Soul. It is the belief that things exist as separate fragments and have life or intelligence apart from the mind of God, that they appear and disappear, can be created or destroyed. It is upon this false concept that all the errors of human belief and the errors apparent to the senses are based.

Question.—What is faith?

Answer.—Faith is the Consciousness of God governing every faculty of our being. It is to have the mind which was also in Christ Jesus. It is a

conviction of the spirituality of the whole universe. It is an insight into the meaning of the Creator in man. It is to be alive with the life of God. It is to have a sustained consciousness of the Presence and Power of God. Faith expects all good, it "knows out" all evil. It is not enough to have faith in God; we must have the vital activity which is the faith of God. Faith is the adventurous and creative power of man. Faith is the ability to advance fearlessly into the dynamic possibilities of the spiritual realm, believing in them in such a manner as to make them come into visibility. When the light of faith is ours then the radiance of the spiritual world glorifies the whole mien and the advancing years bring increase of intellectual and spiritual power and not diminution of vigor.

Question.—How may we attain the Kingdom?

Answer.—Watch, pray, study and work. Never cease any of these essentials. One is never too old to find truth and demonstrate it, one is never too young to be trained in spiritual principles. Do not fear inability for you have the same ability all the great have had, access to the Mind of God. This mind is ours to discover and to make real to our consciousness. It is ours to demonstrate and enjoy. What others have done you can do also if you work as they have worked. Do not regret the past, lack of education or loss of time. Eternity is before you and you may face it in gladness. Build you a body on the rock of principles. Build you a home and work on the greatness of God. Acquire the habit of constructive Kingdom work and you cannot

fail to solve your difficulties, and overcome all obstructions.

Question.—How shall we regard or think of the so-called dead?

Answer.—Every one is immortal because he is in God's consciousness. No one is dead in the sense that he is not still a living, thinking individual. Our communication with our loved ones in the flesh is always through God, that is, we never really communicate with another save as an appeal to the one Mind in them and it responds to us through them. This is the method that gives us peace when communicating with the loved ones out of sense sight. When perfect communication through Spirit is established material walls will be dissolved, and we shall see each other face to face. Separation is entirely in sense beliefs.

Question.—Can we aid the loved ones who have passed from sight?

Answer.—Yes; in the same manner that we aid those whom we see, by true thinking. Good will is a vitalizing and energizing *force*. It is the atmosphere of the Kingdom. Those who are beyond our range of vision are confronted with the same task which confronts us, overcoming the belief of materiality and separation. When we come to the mount of illumination, Cosmic Consciousness, we know that there are no dead.

CHAPTER XII

COSMIC CONSCIOUSNESS.

Verily, I say unto you, that there be some of you standing here which shall not taste of death, till they see the son of man coming in his kingdom.—Matt. 16:28.

Cosmic Consciousness is the climax of that mystic event in which the holden eye being freed, the spiritual world is unveiled, and we are, as Dante says, "transhumanized into a God." The evolution of this consciousness in the race has been so ably and so lucidly treated by Dr. Richard Maurice Bucke in his book, "Cosmic Consciousness," that we can do no better service to our readers than give here a concise summary of it.

"Truth and Life" has been designed as a textbook for busy and practical people who ask for a religion that will satisfy their reason. The spirituality that is not rational leads to fanaticism. The résumé here presented will enable the reader to understand scientifically the process of unfoldment by which humanity is to attain the Kingdom Consciousness, and through this understanding be helped to enter it himself.

An Outline of the Evolution of Consciousness.—In simple consciousness a sentient being knows, but does not know that he knows. In the animal, consciousness always remains subjective; everything that its consciousness embraces appears in and for

itself, and can never become the object of meditation. In man self consciousness is his ability to put himself as it were outside of himself, and to find the essential meaning and quality of the things in the world about him. Self consciousness is the ability to formulate ideas and express them by means of language and art. Man can conceive of himself as a distinct entity, apart from the rest of the universe; he has the ability to analyze himself, his moods and motives, and to gain conscious and intelligent direction of his own forces. We are conscious, as it were, of two selves in the self conscious or human mind, the objective or intellectual, the "eating, drinking, counting man"; relating us to the world of things and enabling us to function on the physical plane. But there is the functioning of the inner mind which expresses faith, courage, character, sympathy, affection, and the power to make decisions. It is this latter that determines what sort of a place this world in which we live shall appear to be to each of us. For it is not our eyes, ears, or even our intellects, which report to us the world we live in; it is our spiritual nature that determines finally the significance of what exists about us.

Cosmic consciousness is a sense of life as high above and distinct from self consciousness, as the latter is above and distinct from simple consciousness. Cosmic consciousness destroys sin, corrects errors, eliminates materiality and separation. We understand life and its powers quite beyond the scope of selfconsciousness when it is upon us, Cosmic consciousness comprehends without effort, overcomes time and space, instantly attains ends and

completes work by a method which we designate "superhuman" power.

The Process in One Life.—Let us as briefly as possible trace the evolution of consciousness, through the unfoldment of one individual life. Each individual in his own life repeats the evolution of the race. We may, therefore, trace concretely the whole racial unfoldment through one's own experience. The prenatal child passes through the whole evolutionary process, and after birth the development of consciousness, which is education—the leading out of self—is that of the race, eons foreshortened within the span of one human life.

The education of the child begins with his first sensations. He becomes aware gradually of the world about him and unfolds through the following four distinct states of consciousness. First by the acquisition, and more or less perfect registration of sense impressions, called percepts. A sound merely heard, an object merely seen form percepts. When the sound is distinguished from other sounds or the object known from other objects the percept becomes a recept; it is then something registered in consciousness. This first consciousness is known as the receptual.

The child collects sense impressions by means of percepts and classifies them by recepts until the highest point of purely receptual intelligence has been reached. The accumulation of percepts and recepts continues until no more are possible, without larger expression. At this stage a fusion takes place, and relationships established between percepts and recepts, and out of this relationship are formed

concepts. The relation of a concept to a recept is somewhat similar to the relation of algebra to arithmetic. A recept is the composite image of hundreds, perhaps thousands of percepts; it is itself an image abstracted from many images; but a concept is that composite image named and registered in the archives of memory or the sub-conscious mind to be drawn upon and used whenever required. The brain of a thinking man does not exceed in size the brain of a non-thinking man, for the thinker does no more work than the savage. The savage works by the slow arithmetical process of recepts, the thinker short circuits by means of algebraic concepts.

The substitution of concepts for recepts increases the efficiency of thought as machinery increases the capacity for work, or as algebra increases the power for mathematical calculation. From concepts language is formed, and then simple consciousness is replaced by selfconsciousness. In developing this higher consciousness neither the perceptual nor the receptual functioning ceases its action for we could not live without these any more than could the animal. Perfect concepts can be formed only on perfect percepts and recepts. Thought functions on the complex interchangeability or percepts, recepts and concepts.

As the state of selfconsciousness matures, a new state is born out of it for there is a limit to the accumulation of concepts. The manner of the birth of cosmic or spiritual consciousness is very similar to that of the birth of selfconsciousness. Consciousness is crowded with concepts constantly be-

coming larger, more numerous and more complex; a fusion or what may be called chemical union takes place, and the result is an intuition, the establishment of the intuitional mind, or cosmic consciousness.

From the beginning to the end, the ego builds the body by thought. The mind builds the body out of its own material and it reveals the state of consciousness, as the orchestra reveals the tones struck by the players. With the maturity of the conceptual mind must come the re-birth out of this state of consciousness taught by Jesus. We are each, as Victor Hugo says, the "tadpole of an archangel." To overcrowd the conceptual mind with the accumulation of facts does not bring it to maturity. Education is the ability to think and act with definite originality. True concepts are the result of correct percepts and recepts; intuition is the result of perfect concepts; but these must be formed in the mind and not be introduced from without. The fourth and last state of consciousness known to us is the relationship of concepts—Cosmic Consciousness.

Cosmic Consciousness.—If we are to endure to the end that we may be saved every step of the way must be intelligently completed. If we injure the tadpole it cannot reach perfect maturity. Failing to register perfect percepts and recepts results in mental deficiency or arrested development, and formation of correct concepts becomes then impossible. If we vitiate the formation of perfect concepts by incorrect and indecisive thinking, by sin and self indulgence, the formation of the intuitional mind is not the outcome. Thus we fall by the wayside and do not reach the destination—Cosmic Consciousness.

The intuitional mind is the concordant relationship of concepts enabling it to eliminate time and effort in conceptual functioning in a manner comparable to that which obtains when concepts are formed from receptual functioning. It is the direct and instantaneous fusion of concepts, plus the ability to make connection and receive intelligence and power from the spiritual world. Cosmic consciousness is not an expansion of self consciousness; it is as distinct from it as that is from simple consciousness. Self consciousness is the entrance of a higher consciousness than that of simple consciousness; its procedure in thought and act is distinctly different. In like manner those who possess the cosmic consciousness are not limited by the method of thinking and working which inheres in self consciousness. Its process is not the ratiocination of self consciousness. It is an instantaneous knowing, a spiritual quickening, an immediateness of apprehension.

The biblical allegory, that the first man was innocent and happy until he ate of the tree of knowledge of good and evil, is a penetrating insight into the facts of man's evolution. Primitive man was a creature with simple consciousness only. He was incapable of sin or shame in the human sense. He knew nothing of work or progress. From this primal state of innocence he awoke to a consciousness of himself; he knew he was naked, he felt shame, he felt sin, a fall from his simple and natural estate. Sin was the accursed thing that bruised man's heel, halting his progress, hindering him and making his way painful. The solution of every

problem is in the problem; the right way is never absent, it matters not how astray we feel ourselves to be. Thus the insight of the Deliverer came with the sin, that eventually sin should be crushed by man himself—by the rising up within him of a Saviour, or in Paul's language, the Christ—Cosmic Consciousness.

A Bird's Eye View.—The method by which we evolve consciousness is uniform from beginning to end. A recept is made up of many percepts, a concept of many percepts and recepts, an intuition of many concepts, percepts and recepts. This consciousness brings us to the threshold of the Kingdom with ability to receive direct revelation from the spiritual world. "As simple consciousness came into existence where before was mere vitality; as self consciousness leaped wide-winged from simple consciousness and soared forth over land and sea; so shall the race of man which has been thus established, continue its beginningless and endless ascent, making other steps and thus attaining a yet higher life than any heretofore experienced or even conceived."

One can not perceive this great ascent of man without feeling the Infinite Intelligence and Love, which calmly awaits man's growth up into Cosmic Consciousness through immense cycles. The universal scheme is woven in one piece. It is permeated by a Consciousness throughout in which the perfect of everything exists in eternality. Evolution is the inherent ability within man's own being to become aware of the vast, multiform and uniform universe. That which especially concerns us is the

nature of the universe, and the unfoldment of man from simple to self, and from self to Christ, spiritually conscious man.

The Truth of Evolution.—The Truth of man is not evolution. Man like his God, is the same yesterday, today and forever. Evolution is merely the process through which man becomes aware of himself and the universe in which his life is embosomed. At first man's insight into himself and belief about himself is "of the earth, earthy," and as he appears to himself, so creation appears to him also—material, inert, unresponsive, unyielding. As man unfolds to his own consciousness, creation unfolds before him also. The primitive man cannot perceive the tints of the sky, the infinite lure of the ocean, the grandeur of mountain and plain, that the trained artist perceives. The human perceives but darkly, be his training what it may, the infinite irradiation of color, the perfection of form, the vibrant and rhythmic beauty of creation, which those perceive who have spiritual illumination.

Creation is always perfect, it undergoes no evolution. Man and his spiritual body are always perfect, these undergo no evolution. Evolution is but the succession of appearances which we see in the ascent of life from sense to Soul. These appearances are the crude translations which result from an imperfect perception of the model. Sense man perceives the pictures of his own crude thought and thinks these are real. Creation can only really be seen from the summit of the mountain of Cosmic Consciousness.

The Perfect Real a Revelation.—How comes it

that we thus speak with authority of that which is hidden from the "wise and prudent" of this world? It is because we have become babes in Christ, because we have seen and known these things through experience. Those who "discern the Lord's body," know that the ideal body is never absent, but is always present breaking over and into man's consciousness through successive stages. The cave man was a crude conception, but the possibility of the Apollo Belvedere was always present in him. Yet the body of a living Apollo Belvedere would be crude, heavy, material, if it were compared with the luminous body of spiritual man that is awaiting recognition in every child of the eternal Father.

The stage from simple to self consciousness represents a period of many hundreds of thousands years of evolution. Man has possessed self consciousness for perhaps an equal period; and for the last twenty-five hundred years there have been breaking through the self-conscious mind those higher glimpses which place those in whom they appear in a class by themselves. Thus has been inaugurated another kingdom of consciousness, which is separated from the human consciousness as widely as the human is from the simple consciousness which preceded it. Jesus claimed that the least in the Kingdom was greater than that living dynamo of human righteousness, John the Baptist.

Cosmic Consciousness *comes* upon one, and the immortal prayer of Jesus is an invitation and invocation that it *come*. "Thy Kingdom Come, Thy will be done," is the waiting and watching for its arrival. The primal characteristic of Cosmic Con-

sciousness is, as its name implies, a consciousness of the Cosmos, that is, of the life, nature and beauty of the universe. Many elements belong to the cosmic sense other than the central fact. It is the perception of things before invisible, an intellectual quickening and a spiritual exaltation which make one conscious of being a new creature in a new world, with ability to think, live and work in a joyous sense of spontaneity and power unknown before its advent. With these comes what may be called a sense of immortality, a conviction of eternal life, not the conviction that we shall have it, but that we already possess it.

Lights in the World.—Only personal experience of Cosmic Consciousness enables us to know what it really is. But as Cosmic Consciousness is the event towards which the whole creation moves, a brief outline of some of the great lives and achievements of some of those who were illumined by the mystic descent of the Holy Spirit, one of the names of Cosmic Consciousness employed by Jesus, will be of value. Dr. Bucke, in his book "Cosmic Consciousness," gives two tables of names, those whom he designates as twilight or partial cases, and those of full illumination. The total is a company of men and some few women making no large congregation. After his own illumination Dr. Bucke devoted his life to the compilation of a list of those who possessed the cosmic sense. Many of these are historic characters, a number great writers, some canonized saints, and others, people of his own time and acquaintance.

The following is Dr. Bucke's personal experience.

It occurred in the early spring, at the beginning of his thirty-sixth year. He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. They parted at midnight, when he took a long drive in a hansom cab. His mind, deeply under the influence of the ideas, images and emotions called up by the reading and talking of the evening, was calm and peaceful. He was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame colored cloud. For an instant he thought of fire, the next moment he knew that the light was within himself. Directly there came upon him a sense of exaltation, of immense joyousness accompanied by an intellectual illumination quite impossible for him to describe. Into his brain streamed one momentary lightning-flash of the Brahmic Bliss, leaving thenceforth an after-taste of heaven. He did not *believe,* but he *saw* and *knew* that the Cosmos is not dead matter, but a living Presence, that man is immortal, that the universe is so built and ordered that, without peradventure, all things work together for the good of each and all, that the foundation of the universe is love, and the final happiness of all is absolutely certain. He learned more within the few minutes that the illumination lasted than he had in all previous years of study.

A New Order of Beings.—Fortunately, later Dr. Bucke met a friend who could aid in interpreting this experience. Subsequently he met several others who had had similar experiences. Then the idea of writing a book compiled of these experiences un-

folded in his consciousness, and the book "Cosmic Consciousness" came into existence. (This book is now out of print.) After much time and labor he became aware that there exists a new order of beings, living among the human family, but scarcely forming a part of ordinary humanity, whose members possess the cosmic sense and who thereby have determined the trend of advanced movements for many centuries.

These people are distinguished from others by the fact that their spiritual eyes have been opened and that they have seen. The better known members of this group who, were they collected together, could be accommodated at one time in a modern drawing room have created all the great religions, and, speaking generally, have brought about, through religion and literature, our modern civilization. Not that they have contributed any large numerical proportion of the books which have been written, but they have produced the few books which have inspired the larger number of all the vital works that have been written in modern times. These men stand out conspicuously in the firmament of the last twenty-five centuries as stars of the first magnitude stand out in the midnight sky.

The list consists of Moses, Gideon, Isaiah, Lao-Tze, Socrates, Gautama, Jesus, Paul, Plotinus, Mohammed, Shakespere, Dante, Las Casas, John Yepes, Behmen, Pascal, Spinoza, Mme. Guyon, Swedenborg, Balzac, Carpenter, Emerson, Browning, Tennyson, Thoreau, and Whitman. A number of other writers and personal acquaintances are included in the list. Moses belongs to the twilight

classification. The burning bush and the impelling voice revealing his life work is undoubtedly of divine origin; but a comparison of his teachings with those of full illumination reveals how far short he falls of cosmic vision.

The cosmic vision is variously designated by the different "cases." To Gautama, it was "Nirvana"; to Lao-Tze, "Tao"; to Jesus, "The Father," "The Spirit of Truth," and "The Way"; to Paul, "Christ"; to Mohammed, "Gabriel"; to Walt Whitman, "My Soul"; to Balzac, "Specialism." He called Jesus a "Specialist." At first it seems a *separate* sense, because men have identified themselves in self consciousness with the mortal. But with the development of this consciousness the dual sense is lost as it was in the case of Jesus; for to lose the sense of separation is to have the consciousness of God.

A New Hope for Humanity.—The immediate future of the race is indescribably hopeful. Old conditions are rapidly passing away and constructive idealism is the watchword of advanced cosmic movements. The leaven of the new consciousness is fermenting all society, nor will it cease until all false and materialistic conditions are eliminated, and spiritual adjustment is made throughout society. This is possible only as we *let* be in us, "the mind which was also in Christ Jesus." This consciousness knows no great nor small, it knows nothing but its own absolute power and perfection, for it is "the fulness of all, that filleth all with all," and "whence it cometh all things are."

Emerson in his essay, "Circles," tells us that the

higher we ascend the spiral of life, the more rapid is the movement. The key to the miracles of the New Testament is the "quickening Spirit." Each successive generation will add super-men in compounded returns according to the divine law of increase. The cosmic experience generally comes between the ages of thirty and forty when the conceptual mind is definitely formed. While illumination lingers with some, as it did in the case of Whitman, for years, in others it quickly passes, but a real "case" cannot leave the life unchanged.

It is a great mistake to think that a man who has had cosmic vision knows all things and is necessarily perfect. He has thereby merely gained the method of acquiring knowledge, and the ability to be led into all the Truth. He has only established a relationship to the "Spirit of Truth," and is thus in a position to be educated. The dawning of self consciousness, as we read in the Allegory, is the revelation to man of his ignorance, and the necessity of gaining knowledge. When the Cosmic Consciousness comes upon us, it is as the revelation of our spiritual ignorance, a realization of the necessity for gaining the knowledge which will correct our spiritual defects. Then the whole attitude becomes one of earnest aspiration to be flooded with spiritual light. It unfolds gradually, however, and in the last analysis the surest test that we possess it, is our ability to use it wisely in all the exigencies of life.

A New Source of Authority.—In the dawn of Cosmic Consciousness all religions known and named today will be melted down. Human society will be revolutionized. Religion will be absolutely the guid-

ing impulse of the race. Religion will not be based upon tradition, but upon direct knowledge. It will not be a matter of belief or disbelief in doctrines; it will be a matter of personal experience. Religion will not be a separate part of life belonging to certain hours, times, occasions; but a living guide to thought and conduct. We will not go to teachers or to sacred books for our religion; we will consult the inward oracle. The time cometh we read in Revelations, when there will be no more churches. It will be unnecessary to preach a future immortality and future glories; immortality and glory will be ever present. The evidence of eternal life will live in every heart as does sight in every eye. Doubt of God's existence will be as impossible as it is now of our own; the evidence of each will be the same. Religion will govern every minute of every day in every life. Sin will no longer exist nor will salvation be necessary, for all are saved as they accept religion, or Cosmic Consciousness. Each soul will have direct intercourse with God, and realize that the entire universe with all its good and with all its beauty belongs to it forever. The world peopled by men possessing Cosmic Consciousness will be as far removed from the world of today as this is from the world that existed before the coming of self consciousness.

The Way of Attainment.—What are the qualifications for entering into Cosmic Consciousness? We must live in the forefront of the self-conscious mind. This does not mean an extraordinary but an ordinary development of the intellect. The overdevelopment of any faculty retards real progress;

true progress is the harmonious and co-ordinated growth of the whole system. The best "cases" have had good physiques, good health, but above all an exalted spiritual nature and sound morals. They have had sympathy, courage, and ability to think definitely and serenely. With the mature development of these qualities Cosmic Consciousness enters.

Cosmic Consciousness is a sense of being bathed in joy, assurance, triumph, salvation. It is not that any particular act of salvation is affected, but it is a knowledge that no other salvation is needed, that the scheme of Creation is in itself sufficient. No emotion of the self-conscious mind is comparable to the ecstasy of cosmic illumination. It is this with which the poets have occupied themselves: Gautama, in his discourses, preserved in the "Suttas"; Lao-Tze in "Tao Teh King"; Jesus, in the "Parables"; Paul, in the "Epistles"; Dante, at the end of the "Purgatorio" and at the beginning of the "Paradiso"; Shakespere, in his "Sonnets"; Balzac, in "Seraphita"; Whitman, in "Leaves of Grass"; Browning in "Saul"; and "Abt Vogler." Spiritual illumination includes intellectual illumination. The meaning and drift of the universe are presented to consciousness in a flash and the vision is clear. The experience is not one of belief; it is an inevitable seeing and knowing that the Cosmos, which to the self-conscious mind seems made up of static matter, is a Living Presence. One who is thus illuminated sees that men are not living entities in a non-living world, but are in fact living entities in an infinite ocean of life. He knows that man is as immortal as God. Especially he obtains such a vision of the

Whole, as dwarfs all the conceptions, imaginations or speculations which his self consciousness brought him; such a vision as compels him to realize the impossibility of comprehending Truth save through this revelation. He perceives that God and the Universe are so indissolubly one that no separation from God is possible. God is the inclusive consciousness which sustains the living and perfect form of all that is, in eternal life and light.

Characteristics of Cosmic Consciousness.—The literature and expressions of Cosmic Consciousness are easily comprehensible to those who have had illumination, though they may seem almost like an unknown language to those who have not experienced it. Take for instance Whitman's "I laugh at what you call dissolution"; or Emerson's "There is a Soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts." It is impossible for those ideas to be born of self consciousness; to think them requires a conscious knowledge of the sustaining quality of the universe by which man is upheld.

The transforming power and healing work is the result of the complete illumination of Him who called himself both the, "Son of God," and the, "Son of Man." While other cases are of value because through them we perceive the universality of God's revelations and purpose in man; Jesus and Paul have let in the greatest light on the *power* of

Spiritual experiences. Paul never attained the abiding consciousness of the Master; the "thorn in the flesh," reached its unfailing result—death of the body. Yet undoubtedly Paul's is the greatest illumination except His whose Cosmic Consciousness reached unto the Resurrection.

Three accounts are given of the oncoming of Cosmic Consciousness or the "conversion" of Paul. The last version given by Paul to King Agrippa, interested that monarch to the extent that he remarked, "Almost thou persuadest me to be a Christian." No one, however, can be a Christian from an outside influence, Christianity is interior illumination, Cosmic Consciousness. The following is from Acts twenty-sixth. "Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

"Which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice unto them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew

tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

Paul, thereafter, called Cosmic Consciousness "Christ," for only in this consciousness can be seen and heard the One who said, "Lo, I am with you always even to the end of the world." Jesus has not gone away, he is Here, in the Kingdom of Heaven, but the self-conscious mind cannot perceive him. From the time of his illumination, Paul "determined not to know anything among you, save Jesus Christ and him crucified," that is, spiritual man with the limitations of self consciousness eliminated. "For ye, brethren, were called for freedom," and to bear the "fruits of the Spirit, love, joy, peace, patience, temperance, against such there is no law." There is no law of sickness, inharmony or death against those who have attained the freedom of the Spirit, Cosmic Consciousness.

Until we have transcended the limitations of self

consciousness we cannot comprehend the "new creature" that is symbolic of Paul's teachings. Nor can this new being be judged by self-conscious limitation, any more than the animal in simple consciousness merely can judge the man who has attained to self consciousness. "If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new." No expression of the experience of Cosmic Consciousness could be more clear cut and perfect. This divine adventure makes everything different. We are standing on the inside as it were, and looking out, instead of being on the outside vainly trying to look in.

In Cosmic Consciousness there is absolutely no sense of sin nor of death. All fear, condemnation and resistance leave with the material sense. The conviction of the ability to bestow all good, and a divine compassion for those under the delusion of sin is characteristic of Cosmic Consciousness. "I bestow upon any man or woman the entrance to all the gifts of the universe," Walt Whitman sings from the sublime egoism of Cosmic Consciousness.

Here are some of the outstanding characteristics of Cosmic Consciousness:

The subjective light.
Spiritual illumination.
Intellectual elevation.
Conviction of immortality.
Conviction of perfection.
Fearlessness under all circumstances.

The power to give and receive confidence and love.
A definite and productive work.

Unfortunately, we have not a single original specimen of the writing of Jesus. The experiences of this most perfect case of spiritual illumination are related to us by others, probably after the first impression made by them had become dimmed in memories. However, the perfect unfoldment of spiritual consciousness from birth to Ascension from the sight of those who are in mortal limitation is clearly and definitely preserved in the Gospels.

Everything points to the fact that up to a certain age Jesus was very much as others, and that suddenly he ascended to a spiritual level far above that of ordinary men. Those who had previously known him could not comprehend his superiority. "Is not this the carpenter's son?" "How knoweth this man letters having never learned?"

Jesus the Perfect Example.—The earliest written, and probably most authentic account of the illumination of Jesus, runs as follows: "And straightway coming up out of the water, he saw the heavens rent asunder, and the spirit of a dove descending upon him and a voice came out of the heavens saying: Thou art my beloved son, in thee I am well pleased." The expression "He saw the heavens rent asunder," describes well the oncoming of Cosmic Consciousness, which is instantaneous, as if a veil, with one sharp jerk had been torn from the eyes of the mind, permitting the sight clearness of space. The impulse that drove Jesus to the wilderness is

universal. Paul retired to the desert of Arabia for three years, eliminating mortal beliefs and establishing immortal Truths in consciousness. Jesus was "led up of the Spirit into the wilderness to be tempted of the devil," and returned only after he had destroyed all sense of separation and evil. The soul demands solitude in order to find itself and adjust itself to the conditions of the new Vision.

This retirement is prefigured in the world of nature. The lily must be placed in the ground before it leaves the bulb garb for its perfect bloom. The caterpillar weaves a cocoon and retires from its earth limitation until the new body, adapted to the air, is perfectly formed. The disciple who does not retire within himself, find in the Silence his God, discover his original self and the potencies of this self, and make the at-one-ment which is indispensable for resurrection and spiritual power, does not leave the limitation of self consciousness. Many have had real Cosmic Vision who have failed to fulfil the requirement of solitude and overcoming subconscious limitation.

The standard of life is distinctly different to those who have had the Cosmic Vision from those of self consciousness. Jesus destroyed every belief which holds the self conscious in limitation, and established the Truth of man in consciousness. Sensuous ease, to use power for selfish ends, ill gotten wealth to which all that is best and truest in us must be subordinated, were rejected. Jesus quickly and definitely decided that life in God is an outpouring of spiritual power for the healing of the race. Spiritual dominion is the victory we gain through the de-

struction of the race beliefs of materiality and separation from God.

In waiting, watching, seeking, knocking, asking, expecting, the Cosmic Consciousness comes upon us. It does not come to the careless, but to those whose earnest aspiration neglects no means for spiritual advancement. "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were wise. For the foolish when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now, while the bridegroom tarried, they all slumbered and slept. But at midnight there was a cry: Behold the bridegroom! Come ye forth and meet him. Then all the virgins arose and trimmed their lamps. And the foolish said unto the wise: Give us of your oil; for our lamps are going out. But the wise answered, saying: Peradventure there will not be enough for us and you: Go ye rather to them then that sell and buy for yourselves. And while they went away to buy the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterwards came also the other virgins, saying: Lord, Lord, open to us. But he answered and said: Verily, I say unto you, I know you not. Watch therefore for ye know not the day nor the hour."

The Transfiguration.—The accounts given in the Synoptic Gospels of the transfiguration of Jesus can only be explained on the assumption that he was seen by others in a most illumined experience. Here is one of the accounts: "And he was transfigured

before them; and his garments became glistening, exceeding white; so that no fuller on earth can whiten them." There is no state except that of Cosmic Consciousness to which the above could apply.

We who have experienced Cosmic Consciousness find no difficulty in accepting the resurrection as a natural consequence of a sustained state of spiritual illumination. The resurrection is but a disappearance from those who see with the eyes of self-conscious limitation. Christianity is one stupendous Fact. This Fact is the Resurrection. It can never be understood, however, until through opening the eyes of the mind, we see the inevitability of the resurrection for the whole race.

As a historic fact no event claims more direct evidence than the Resurrection. Early Christianity was the result of a tomb found empty, where One who had been crucified and pronounced dead was placed, under seal and guard. No sane seeker even from historic accounts, but must realize that primitive Christianity could be the result of nothing save the appearance, after his apparent death, to his disciples, of the Master whom they had formerly known and loved. The early church was the impetus given by the literal resurrection of the body of Jesus. This resurrection of the body is verified to a limited extent today by hundreds of thousands who have had spiritual healing. The resurrection of Jesus is healing perfectly demonstrated.

The perception of the Truth of the Resurrection is of stupendous importance to mankind. We see through it that life is unfoldment which culminates in victory over death. It indicates that in the higher

realm man is not bodyless, but in a body which is not subject to the limitations which are superimposed by self consciousness. We understand through the Resurrection that the Kingdom of Heaven is a Reality, here and now, and that it is visible as we transcend mortal limitation. The spiritual world is not another place, but another condition; and it is the "good will" of the omnipresent Father that we all rise into the "Resurrection and the Life."

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